CHRISTIAN

REMEMBRANCER.

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DECEMBER, 1823.

[VOL. V.

RELIGION AND MORALS.

ON CONTENTMENT,

PHILIP. iv. 11,

For I have learned, in whatever state I am, therewith to be content,

THE great present advantage, which religious men have over every other, consists in this: that, let what will happen to them, they have ever a support in the firm assurance of God's over-ruling providence. Whether they are in health or in sickness, in poverty or in affluence, in honour or in obscurity, they can still console themselves with that animating remark of the Aposle, He that gave his only Son to die for us, how shall the not with him freely give us all things," needful for the condition in which we may be placed.

There is a foundation of hope, on which we, as Christians, may build, which nothing can shake, the foundation of the Lord Jesus Christ; whose precepts are a guide that cannot mislead; whose death is a sacrifice that cleanseth the penitent from all sin, and whose promises are a ground of hope to the faithful servant, that shall never fail: through Him we are reconciled to our heavenly Father; through Him, as reconciled children, we have access to His throne; and through Him, and for His sake, will the Father pour forth on the dutiful suppliant every temporal and spiritual blessing, as in his wisdom he shall deem fit.

The greatness of the sacrifice REMEMBRANCER, No. 60.

that was made, when the Father gave his only begotten Son to die, and the Son laid down on the cross the life that for our sakes He had assumed, is more than we can conceive; but enough may be known to impress the mind with a deep and practical sense of God's goodness. Consider that man had offended God-offended under circumstances of peculiar aggravation. The goodness of God had already been exerted for his comfort to the full. A free permission was given to eat of every tree in the garden, with only one exception, for the trial of his faith and spiritual allegiance; in the full knowledge of this prohibition, from a weak compliance with the solicitation of the woman, and under a practical disregard of the divine threatening, Adam transgress. ed and fell. And yet God at that moment promised a Redeemer, and in the fulness of time gave effect to his promise in the person of his only Son! God then careth for man; and if God be for us, who can be against us?

Our Lord has drawn the same cousoling inference from a contemplation of the works of nature. What a scene of parental care do these present! "Behold the fowls of the air!" Mark the clothing and formation of their bodies, so exactly adapted to the life which the animal is designed to lead. The lightness of the former, its smoothness, its warmth, the disposition of

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the feathers, not to mention the variety of their colours, constitute a vestment for the body at once beautiful and appropriate. If we were to pursue our research, the wisdom and goodness of the Maker would be apparent at every step. A man, indeed, who has looked much into the natural world, (and he who has not in some degree directed his attention to its wonders, has yet to open for himself a source of enjoyment of the purest and most instructive kind,) a man, I say, who has accustomed himself in his hours of retirement to look into the natural world, and observe the astonishing variety of animals and plants, with all the multiform yet appropriate provisions which the care of the Almighty has made for each, would continue to point out in the smallest bird, that flies, such a succession of wonders in the way of design and contrivance to meet that design, as can hardly be believed by the careless and inattentive observer.

But has God's solicitude, we may ask, ceased with the workmanship? does he take no further care of the creature that he has thus sent into the world? Are their living organs so wonderful, yet no outward sustenance provided for the support of their lives? It is at this point that our Lord "takes up the wondrous tale" of the Almighty's goodness. The internal structure of the animal frame is not so likely to arrest the attention of mankind in general; but their preservation is constantly before the eyes of every man: the countless tribes of birds that fly the approach of man, and are beyond the reach of his care, still find their daily food; yet they make no provision, but depend from day to day on what may fall in their way : " they sow not, neither do they reap, nor gather into barns," yet they are fed; " for," adds our Lord, "your heavenly Fa-ther feedeth them." The God that has so wonderfully testified his wisdom

and goodness in their formation, taketh daily care for their support, But what is nature in its grandest forms, when compared with man? Man was placed over the whole creation by his Maker; and for man (O mystery of goodness inconceivable!) the almighty Maker himself, even the divine Word, without whom was not any thing made that was made, became flesh, and died. Can man after this doubt the goodness of God towards him? It is written in characters too strong, whether we search into the works of nature, or contemplate with awful gratitude our redemption through the blood of Christ.

Shall we, then, admit the truth of God's over-ruling Providence, and yet not act upon it inthe daily affairs of life? The world in which we live has nothing certain but its uncertainty. Our own forethought and exertion may do somewhat, but we can none of us look far into the future, and our exertions are liable to be thwarted, and our best laid plans overthrown by numberless accidents over which we have no control. And then on how slender a thread does our own life hang! and the lives of those objects whom we love, and depend upon for so much of our present happiness! What a change may a few moments make in the worldly condition of every one of us! and he who was this moment living in every comfort, be reduced the next to penury and want. Now, no man, that reflects at all, can ever look at such a state of things as this, without the most painful anxiety for himself and his own connexions, and a misgiving that will continually haunt him, that his turn of change may be next; he will either therefore walk in restless apprehension to the injury of his health and peace, or take shelter in a state of hardened and careless indifference, which is only putting off the thought of evil, till the evil itself burst more terribly upon him. But is there not a third way yet remaining? We cannot be blind to the changes of this mortal life, however we may endeavour to harden ourselves against them; but may we not sauctify them unto us, by considering them as altogether under the merciful disposal of God? They are daily and hourly happening to others; they may reach ourselves. Wherefore, then, are we so blind only to what is really good for us, that we will not behold the arm of Omnipotence stretched before to prevent, or over to direct, those very changes to our ultimate advan-

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Let a man once thoroughly feel the truth of God's providence, and act upon it in the common affairs of life; let him never separate in his mind the changes of the world from the providence of God, and be thoroughly satisfied that in the expressive language of our Lord, " not a sparrow falleth to the ground without the knowledge of our Father," and the world will instantly assume a very different appearance: we shall feel ourselves as ever walking in the presence and under the protection of a Being able and ready to make all things, whatever form they may for the present assume, "work together for good to them that love him." We shall not be afraid of any evil tidings, because our heart standeth fast and believeth in the Lord, and we know that God can prevent the evil, if it pleases him; we shall not be anxious, because we are assured that He careth for us; and we are sensible, moreover, that to be anxious is in no small degree calling in question either his willingness or his power to help us. Now to his willingness his own word and our experience of what is daily going on in the world, bear abundant witness; and of his power none can doubt, for He, who made the world, can assuredly control it. Instead of being "thoughtful then, full of anxious and restless solicitude, as if every thing depended on ourselves, we shall become only diligent; we

shall labour that we may provide for ourselves and families, yet be cheerful labourers because we are assured that " we are workers together with God." As long as we are diligent to do our duty temporally and spiritually, we are assured that, as his eye is ever over us, so it will be over us for our good; that we shall advance in the world, if that be best for us; or if not, that there are good reasons wherefore we should be depressed: prosperity might have been too much for us to bear, and earthly grandeur have been but the usherer in of everlasting misery. Nothing, whilst we are in this frame of mind, can ever go so much amiss with us, as to cause despondency or permanent uneasiness. " The Lord gave and the Lord taketh away: blessed be the name of the Lord," will be always the never-failing solace to which we shall return.

But that we may be able to return to it satisfactorily, with a wellgrounded hope that God will, for his dear Son's sake, watch over us for our good, we must endeavour by God's grace to act conformably to his laws. It is a strange presumption to rely on God's providence, when we are living in avowed defiance of his will; it is a singular inconsistency, into which sin carries men, that we admit that God has power to protect us, and forget that he has the same power to punish. Our Lord, however, after forcibly inculcating the duty of trusting in God's providence, has subjoined this admonition-" Seek first the kingdom of God, and his righteousness," and then all the other blessings which you look for from his providence, will be " added unto you." The addition of these blessings is plainly made the conditional reward of our seeking first the kingdom of God, as the principal object of our hopes, and his righteousness as the substance of our duty. And whilst we are by God's help sincerely and fully engaged in the search and endeayour after these, the very pleasures of the world-those I mean which may be innocently indulged, will be more enjoyed, and its inconveniences, its trials and afflictions, less felt. For this world will not be our all, nor our whole concern. If things go wrong with us in this, we shall have yet a better in store; and if they do not go wrong through our own wilful continuance in sinfulness, that better world will assuredly, for Christ's sake, be ours, We shall more enjoy the pleasures of the world, because we shall have none of those compunctions of conscience which infuse bitterness into the cap of the irreligious and worldly man; and we shall feel less of its inconveniences, because we are accustomed to look upon this world but as an inn, and ourselves as pilgrims journeying through it towards heaven; and in a temporary abode, who does not expect to meet with inconveniences, and easily learn to put up with and disregard them? We shall feel less of the trials of the world, because strengthened by the Holy Spirit, we shall be enabled to bear them, and trials well borne do but increase the Christian's reward. And lastly, we shall feel less of the afflictions, for an Apostle hath said, that our light afflictions, light as they ever must be when compared with our deserts, or the greatness of the reward that awaits us, shall work out for us a far more exceeding and eternal weight of glory. We shall go on through our lives diligent, by God's help, in the discharge of every duty, full of faith in the merits of our Redeemer, beholding heaven at the end of our course, and God's over-ruling providence constantly over us in our course, How then can we ever be dissatisfied with our present condition, be it high or low, happy, as the world calls happiness, or miserable, as the world esteems misery, if we are practically convinced that nothing can happen to us without the knowledge of an all wise, all merciful, and almighty God, and that whatever happens to us may be turned, if not to our present comfort, yet to our future and everlasting good?

There can be no reason why every one of us should not be able to say with the Apostle, "I have learnt in whatever state I am therewith to be content." The same God that watched over him, watches over us; the same Saviour that redeemed him hath redeemed us; the same Spirit that was his light, and strength, and consolation, is ours; the same everlasting reward is held forth to us, through the merits of the Lord Jesus Christ, as was held forth to him. Let us then ponder these things, that we may know how to be abased and yet be contented; how to abound, and yet be thankful with all humility; every where, and in all things, whatever be our station and condition of life, instructed both to be full and to be hungry, both to abound and suffer need: seeing in every event the controlling and directing hand of God; alike prepared in adversity or prosperity to say with the experienced Eli, It is the Lord; let him do what seemeth him best; and taking thought, solicitous only about this, that we may so pass through things temporal, that we finally lose not the things eternal. Do we ask from whom we may learn this lesson of contentment, resignation, and thankfulness? and when learnt. through whom we can be enabled to act up to it? The Apostle hath in his own person answered the question for us: " I can do all things through Christ, that strengthens me:" all things that regard my duty as a Christian, I can do through the strengthening spirit of Christ. It is His example that teaches, it is His spirit that strengthens me.

May the same example teach, and the same most blessed Spirit strengthen us, that amid all the changes and chances of this mortal life, we may act on the consolatory assurance, that we are defended by God's most gracious and ready

help; that kept thereby, as we shall assuredly be, if we endeavour to obey his will, from all things hurtful, and led into all things profitable for our salvation, we may go on our way rejoicing in the strength

of the Lord, until we come unto the city of the living Gad, where pain and sorrow shall be done away, and contentment and resignation be exchanged for the songs of everlasting joy and thankfulness. C.

BIBLICAL ILLUSTRATIONS.

Psalm exxxvii. 6.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

In passing up to the synagogue I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets; as well as with the poverty of their inhabitants. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest .-They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scatteed; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that God would have mercy on the darkness of Judah, and that the day-star of Bethlehem might arise in their hearts. -Richardson's Travels, &c.

Micah iii. 12.

Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become beaps, and the mountain of the house as the high places of the forest.

At the time when I visited the

sacred ground, Mount Zion, one part of it supported a crop of barley, another was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixt with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot, The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy; " therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." The Same.

Nehemiah iji. 16.

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

We now proceed to examine the ravine on the west of the city; and the first object that arrests the attention, is a large square cistern in the bottom of it, a little below, or to the south of, the gate of Bethehem. This answers to the description of the pool that was made by Hezekiah, mentioned in 2d Chron.

xxxii. 30. This same Hezekiah stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. This cistern is evidently of Jewish workmanship; and, I have no doubt, is the pool alluded to both in the chapter of the Chronicles, quoted above, and in the 3d chapter and 16th verse of the book of Nehemiah. Above, or to the north of this pool, the ravine is said to have been called the valley of Gihon, and below it, the valley of the Son of Hinnom. Proceeding down the ravine, we find a number of sepulchres on the right-hand side, that is on the side which is opposite to the city. They are cut in the rock, and are very well executed; and many of them have a series of small apartments communicating with each other. They are formed in the same style, both in the cutting at the entrance and in the excavations within for receiving the body, as the other tombs of the ancient Jews; and are probably the sepulchres of the city of David which stood on Mount Zion, directly opposite, and both they, and the castle of David, and the cistern above mentioned, answer to the description in the 16th verse of the 3d chapter of Nehemiah: " After him repaired Nehemiah, the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty." The Same.

Joel iii. 2.

I will also gather all nations, and will bring them down into the valley of Jehoshaphat.

But it is now time to cross the brook Cedron, and visit the vale of Jehoshaphat, as it is generally called, but which, in the 19th chapter of Jeremiah, is described as the valley of the Son of Hinnom, or the valley of Tophet, which is by the entry of the east gate, a description which tallies exactly with the situation of the vale of Jehoshaphat in relation to Jerusalem; it is, gene-

rally speaking, a rocky flat with a few patches of earth here and there; it extends from the small village of Siloa, northwards between the brook Cedron and the mount or hill of Olives, and lies on the east of Jerusalem; it is called the valley of Cedron by Josephus, as above quoted. It was the burial-place of the ancient, as it is that of the modern, Jews in Jerusalem. It is about half a mile broad from Cedron to the Mount of Olives, and nearly of the same length from Siloa to the gardens of Gethsemane. The road to the Mount of Olives, Bethany, Jericho, the Dead Sea, and the river Jordan, passes through it. It is filled with tombs every where dug in the rocks; some of them are large, indicating the superior condition of their ancient possessors, but the greater part are small and of the ordinary size. Many of the stones are covered with Hebrew inscriptions, of the date or import of which I am entirely ignorant, as I am of the language in which they are written. But to the learned in Rabbinical lore, this ancient grave yard is a subject worthy of investigation; his toil might be rewarded by the discovery of many venerable names, and his heart would be improved by his meditations in the mansions of The Same. the dead.

St. John xviii, 1.

When Jesus had spoken these words, he went forth with his disciples over -ae brook Cedron, where was a garden.

The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive trees, without either potherbs or vegetables of any kind. A convent has been built in the place, but is now in ruins. The Same.

St. Luke xxii. 39.

And he came out, and went, as he was wont, to the Mount of Olives.

From Gethsemane we wound our way up the Mount of Olives, which is a beautiful round table-shaped hill, covered with verdure, and crops of grain, with a sprinkling of olive trees in different places.

About half way up the hill is a ruined monastery, built on the place where our Saviour wept over Jerusalem. From this point the spectator enjoys, perhaps, the best view of the Holy City, and the three hills on which it stood are distinctly seen. The Haram Schereef, and mosque of the Sakhara, appear to particular advantage, and it would be difficult to conceive any thing in the form of a building more light and beautiful. On reaching the summit of the hill, the eye commands a delightful view of the surrounding country; extensive, however, only towards the east, on which side it embraces part of the Dead Sea and the river Jordan. There is a small village on the top of the mountain, and tolerable good crops of barley growing all round it. It is not relatively high, and the summit is not above two miles distant from Jerusalem, and would more properly be called a hill than a mountain. This was the frequent resort of our Saviour and his disciples, and every spot around is teeming with interest and scenes that speak to the heart. The Same.

Ecclesiastes ii. 6.

I made me pools of water, to water therewith the wood that bringeth forth trees.

Having left the convent, we passed out at the south gate of Bethlehem, where half the population of the village were assembled, at a contiguous fountain, to witness the march of our cavalcade. We moved on in a southerly direction, over a very rugged and disagreeable road, the rock being completely uncovered in many places, and after an hour's travelling, arrived at Solomon's pools. They are three in number, and are in the shape of a long square. covered with a thick coat of plaster in the inside, and supported by abutments. The workmanship throughout, like every thing Jewish, is more remarkable for strength than beauty. They are situated in the south end of a small valley, and, from the slope of the ground, the one fails considerably below the level of the other. That on the west is nearest the source of the spring, and is the smallest, being about 480 feet long; the second is about 600 feet; and the third about 660 feet long; the breadth of them all is nearly the same, about 270 feet. The fountains communicate freely with each other, and are capable of containing a great deal of water, which they discharge into a small aqueduct that conveys it to Jerusalem. Both fountains and aqueduct are said to have been made by Solomon the son of David, and the antiquity of their appearance bears testimony to the truth of the state-The Same. ment.

ECCLESIASTICAL HISTORY.

No. 24.—Edward the First.

THE character and government of Edward the first, form a striking contrast with that of his Father, and the ecclesiastical administration had its full share of the increased vigour and strictness which marked the close of the thirteenth century. So bad indeed had things become towards the end of the long

reign of Henry III. that even the Pope's Legate, Othobon, published a new set of Canons, in the year 1268, directed against the intolerable abuses which had been introduced by the court of Rome. Appropriations by which Monks grewrich, and parish Priests starved, prohibitions by which Episcopal power was infringed, and the coffers of the Pope's officers replenished.

commutations of penance for money, Pluralities, Non-residence, Commendams, and other scandals were condemned. And it was by acting upon these regulations rather than by adopting new ones, that Archbishop Pecham, produced some little improvement in the Church.

Both this primate and his immediate predecessor Archbishop Kilwarby, were nominees of the court of Rome. Upon the death of Boniface in 1270 the monks of Canterbury elected their Prior William Chillenden who renounced the election before Pope Gregory X. Gregory appointed Kilwarby to the vacant see, and the appointment encountered no opposition. In 1278 the new Primate was made Cardinal of Oporto; and resigned the See of Canterbury. The Pope again undertook the office of finding a successor, and nominated Pecham, a Franciscan Friar, who on the whole did great credit to his patron's choice. That Edward, so fearless and so absolute, so indifferent to Romish censures, and so determined on curtailing Ecclesiastical power, should have accepted a Primate from the hands of the Pope, is only less surprising than that the Pope should have omitted to nominate a third Archbishop of Canterbury, and ever after claim the right as indissolubly attached to the Apostolic See.

In the very first year of his primacy Pecham wrote to Rome, and implored its assistance in his endeavours to check and punish the immorality of a certain Prelate accused of murder, simony, usury and other crimes, and clearly convicted of gross irregularities. The Archbishop's object was to prevent an appeal to Rome, where the offender had many friends, where he was prepared to lavish large sums of money, and where he would be able to escape the punishment which awaited him in England. Wilkins, who furnishes this extract from the

Canterbury Register, neither acquaints us with the name of the Bishop or the issue of the suit. But the fact even in its mutilated condition is not unimportant, since it shews that attempts were made to re-establish domestic discipline, and it acquaints us with the obstacles opposed to their success. It is one among many instances of the opinion entertained in that age respecting the effect of an appeal to Rome; of the speedy termination of the process, and the incorruptible integrity of the Judges.

Archbishop Pecham's Visitation was conducted upon the same principles. The Bishops elect of Winchester and Lichfield, were Pluralists, and he refused to confirm their election; his Proctors at the court of Rome were instructed to represent that this was the first instauce in which the canon concerning pluralities had been put in force against an English Bishop, and that if it should now be relaxed from corruption or tenderness, the clergy would fall into a state of utter confusion, and the Archbishop would no longer consider himself bound to remain in the country. This spirited remonstrance proved successful. Having commenced his reform in an exalted quarter, he investigated the circumstances of the inferior clergy with equal strictness. The non-residence of several Prelates was noticed, and they were threatened with deprivation if the irregularity continued. A Priest in the Diocese of Chichester was enjoined a three years penance, and his living sequestered during the same period, for his vicious life and conversation. Men of rank who infested the Monasteries were not only excommunicated in general terms, but one of their number, Sir Osburn Gyfford was not released from the sentence till he had promised never to enter a nunnery or converse with a Nun, to submit to flagellation on three successive Sundays, in the parish Church of Wilton; and in the market place and parish Church of Shaftsbury, to fast for six months, not to wear his sword, or appear in the dress of a gentleman, and to make a three years pilgrimage to

the Holy Land.

From this sentence some idea may be formed of the discipline maintained by Archbishop Pecham. His Constitutions give an equally favourable specimen of other parts of his episcopal administration. He was, as might be expected, a great supporter of the Franciscans; he addressed an official letter to the Dean of St. Paul's, in which he styles himself, Conservator of the privileges of the Minorites, and complains that whereas heretofore the field of the Church of England was sown with good seed, wicked people had recently introduced a belief that the Fryars corrupted those who came to confession, and had no authority to bind or loose, without the assent of the parish priest. This notion he pronounces inconsistent with the privileges granted to the Minorites, and enjoins proclamation to be made to that effect. The Fryars, he observes, are generally employed by the Bishops to interfere in those important cases which the canons have reserved for episcopal jurisdiction, and which are beyond the ability of mere parish priests; and if the injury complained of is persevered in or repeated, it will be visited with serious punishment. Confiding uponthe support of such a powerful ally, the Minorites did not long content themselves with a full enjoyment of their privileges: in the third year of his successor they were severely censured in the name of the Primate and his provincial synod for presuming to judge and pardon offences which were expressly reserved for the consideration of the Pope and the Prelates.

There was at one time an ap-REMEMBRANCER, No. 60.

pearance of approaching discord between the Archbishop and the King, upon the fruitful subject of money. A tenth had been collected from the Clergy for the purpose of recovering the Holy Land; but Edward got possession of the proceeds and directed them to other purposes. Pecham was required to remonstrate with his majesty upon the subject, and to demand restitution within a month, under the penalty of excommunication. Edward assumed that complying aspect which he well knew how to wear, and submitted without a murmur: but he compelled the clergy to repay him with interest. His wars with Scotland, France, and Wales, were a continual drain on the Exchequer; and the stackyards, and treasuries of cathedrals and monasteries were emptied with very little ceremony to make good the leanness of the royal purse. On this subject, and on every other, Edward, during the greater part of his reign, was absolute: and when his numerous foreign enemies compelled him to cultivate popularity, to re-publish the great charters, and admit that the right of raising taxes belonged to the Parliament, even then the Clergy were made to feel that they had a domestic as well as a foreign master.

The two great ecclesiastical acts of the reign, were the laws which restricted grants in mortmain, and limited the jurisdiction of the Ecclesiastical courts. Both measures bear marks of the bold, sagacious spirit, which is visible throughout Edward's civil and military life.

this privileges: in the third year of successor they were severely insured in the name of the Primate dhis provincial synod for preming to judge and pardon of the monasteries, but sold at a nominal price, or leased for an inconsideration of the pe and the Prelates.

There was at one time an ap-

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come benefactors, and the leases surrendered. To meet these evasions the 7th, Edward I. c. 2. ordains that lands shall by no colour be aliened into mortmain upon pain of forfeiting them to the lord of fee, to the lord paramount, and to the king. This statute was met by a device which has been engrafted upon the law of real property. Monasteries laid claim to lands with which it was designed to endow them; the owner did not appear to defend his title, and the lands were adjudged to the claimant. was the origin of common recoveries, and it produced the 13th, Edward I. c. 32. by which these suspicious proceedings were submitted to a jury, and if it did not appear that the demandant had a right, the lands became forfeited as before. These laws, however, were softened down by a permission to sue out a writ from Chancery to inquire into the value of lands intended to be given in mortmain, and to determine for what fine permission to effect the same might be obtained. And when it is remembered that even these precise and repeated enactments were evaded by Uses and Trusts which conveyed the profits to the monasteries, but reserved the Fee in other hands, there is no ground to imagine that the independence of the Church was endangered, although the increase of its revenue was checked.

The separation of the Civil and Ecclesiastical Courts has had a greater effect upon the constitution of the country even than the enormous wealth with which the Church was once endowed, or the equally enormous spoliation which it sub-

acquently suffered.

In the time of our Saxon ancestors there was no distinction between the lay and ecclesiastical jurisdiction: the bishop and the sheriff sat together in the County Court, and had cognizance of all causes, Ecclesiastical as well as Civil. The Conqueror dissolved this happy union, forbad the trial of spiritual causes in the King's Courts, ordered the suitors to appear before the bishop only, and the bishop to regulate his decisions by the canon laws. The haughty churchmen of that age prided themselves upon a separation which added to their immediate consequence, and left it to future times to discover and deplore their folly. As long as the Hierarchy was powerful, the nobility ignorant, and the monarch timid, the Court Christian became a tribunal at which the offences of the Clergy obtained a favourable consideration, and their opponents were dealt with according to law. King Edward made the first effectual attempt at defining the limit between the two jurisdictions: and it is to the accuracy with which the boundary was drawn, not less than to the different codes which they adopted for their guides, that we trace the continuation of that unnatural divorce which leaves England without any effective judicial check upon profligacy and vice.

By the Statute of Circumspecte agatis, Edward the First provided that the Court Christian might hold pleas of matters merely spiritual, such as penauce for deadly sin, fornication, and adultery, and might inflict corporal penance, and fines. Its jurisdiction is also allowed in matters relating to repairs of churches, to the demand of accustomed oblations, tithes, and mortuaries, and to tithes demanded by one parson of another, provided they do not amount to the value of the fourth part of the benefice. Suits between a Patron and Incumbent are also cognizable in these courts as well as suits for defamation, false-swearing, and laying violent hands on a clerk. In these cases the Court may proceed notwithstanding the King's prohibition, The inference of course was that with respect to every other matter,

whether originally submitted to an Ecclesiastical tribunal or incidentally brought before it, the Crown may prohibit proceedings. restriction thus imposed was very great; it gave the King a power of interfering whenever it suited his purpose: it left the Courts in existence and activity, but not in safety. From the canous of Archbishop Winchelsey, Pecham's successor, we learn that the Court of Arches was, at that period, furnished with the greater part of its present apparatus. Of course it must have been superior, when impartially governed, to that feudal tyranny which passed under the denomination of the laws of the realm. But the Arches, and all inferior spiritual Courts, held their life at the pleasure of the Crown. The King had brought them completely within his grasp; and though he used his power leniently, and affected a readiness to moderate it, that grasp was not relaxed for a moment. Had it been the fashion or policy of his age to resist the Court of Rome, Edward would have done it more effectually than his forefathers.

There is not much to be said in favour of the morals of this reign. The cruelty which marked the Weish and Scottish wars, appears by every account to have been the cruelty of the people rather than the Sovereiga. Corruption must have been almost universal in a nation from which the able and vigorous Edward could select no impartial judges no honest treasurers. He laboured to improve the administration of justice, but many of his magistrates came to the gallows.

Scholastic Divinity formed the principal occupation of the learned, and Pecham was called upon to condemn many unintelligible heresies, derived from Thomas Aquinas, and applicable, as far as we can perceive their drift, to the popish doctrine of the mass. Transubstantiation obtained a full establishment among the learned, and made a gradual progress through the less instructed classes. The number of students in the Universities increased rapidly, and the disputations in which they engaged, became famous through Europe. It is no trifling task to understand the nature of their studies, but without some slight notion of them the history of the Church is so imperfect, that the reader will probably be troubled with some remarks upon the subject.

LIVES AND ANECDOTES.

The Life and Death of the most Rev. and learned Father Dr. James Usher, late Archbishop of Armagh, and Primate of all Ireland*

ARCHBISTOP USHER was born in the city of Dublin, in Ireland, in St. Nicholas's pa-

rish, Jan. 4, 1580, an eminent new year's gift to the benefit of the whole Church of God, and the honour of that his native country.

His father, Mr. Arnald Usher, was brought up in the study of the law, one of the clerks of the chancery, a person of excellent parts and endowments, of the ancient family of the Ushers, alias Nevils; whose ancestor, usher to King John, coming over with him into Ireland, and settling there, changed the name of his family into that of his office, as was usual in that age.

His mother, Mrs. Margaret Stanihurst, I knew, and was at her burial.

[•] The groundwork of this life is the memoir inserted in the sermon preached at the finneral of Archbishop Usher, by Dr. Bernard, 1656, 8vo. It is enlarged and obcasionally illustrated from the Life of the Archbishop, by Dr. Parr, 1686, fol.

His grandfather, by his mother's side, was James Staniburst, (whose name he bare) chosen three times speaker of the house of commons in Ireland; the first in Queen Mary's days, the other two in Queen Elizabeth's; in the latter of which he made the first motion for re-founding of a college and a university in Dublin; he was recorder of that city, one of the masters of the chancery, and a man of great wisdom and integrity. His uncle was Richard Stanihurst; his books, on divers subjects, shew him to be a very learned man, famous in France and other nations; between whom and this reverend person many learned letters passed.

His uncle, by his father's side, was Henry Usher, one of his predecessors, archbishop of Armagh, educated at Cambridge, a wise and learned man: he, while he was Archdeacon of Dublin, was first sent over into England, to petition Queen Elizabeth and the council, for the preserving the cathedral of St. Patrick's, Dublin, from being dissolved, (so designed by Sir John Perrot, then lord deputy of Ireland, begged for his own private purse,) and he prevailed in it; some good fruit of which his nephew, this reverend person, and the Church by him, reaped in after times, being the chancellor of it; and so for many years receiving his subsistence from it. The second time he was sent over by the council there to Queen Elizabeth, for the refounding of a college and university in Dublin, which he obtained also; so that the college (of which this person was the sacred first-fruits) had its being by his grandfather's motion, and his uncle's effecting. He had a brother, Ambrose Usher, who died in his younger years, a man of great parts also, excelling much in the Oriental He translated the Old Testalanguages. ment out of the Hebrew into English, from . Genesis to the book of Job, and this translation is still preserved under his own hand; but desisted from proceeding upon the new translation coming forth in James's time. Two of his aunts, who by reason of their blindness from their cradles, never saw letters, taught him first to read. Their readiness in the Scriptures was marvellous, being able suddenly to have repeated any part of the Bible, making good that usual speech, Cacorum mens oculatissima. This for his stock and alliance.

Now for this reverend person himself. At eight years old he was sent to the grammar school; Sir James Fullerton, who was afterwards leger ambassador in France, and died in a great office at court, was his shoolmaster. He, with Sir James Hamilton, (afterwards Lord Viscount Clandeboise.) who was usher of the school, were sent then out of Scotland, by King James, upon another design, only disguised in that employment: they came very opportunely for his founding in learning, as there was then a barrenness of able men for that end, and he often acknowledged in this the providence of God.

From his earliest years he had a very strong sense of religion, and at the age of ten years was much impressed with a sermon, preached upon Rom. xii. 1. 1 beseech you, brethren, by the mercies of God. His reading then of some notes, taken in writing from Master Perkins (before his works were printed,) concerning the sanctifying of the Lord's day, took so with him, that he was ever after careful to keep it. He then read in Latin St. Augustine's Meditations, with which he was much affected. At twelve years old he was so taken with the study of chronology and antiquity, that reading of Sleiden on the four Empires, and other authors, he drew out an exact series of times when each eminent person lived. In the space of five years he was perfectly instructed in grammar, rhetoric, and poetry; with which last he found himself so delighted, that he took himself off from it, least it should have taken him off from more serious studies. At thirteen years of age he was admitted into the college of Dublin, being the first scholar on the foundation: and I have heard it was so ordered upon design, by the governors of it, from observation of his pregnancy and forwardness: that it might be a future honour to the college to have his name upon record in the frontispiece of their admission book, and so accordingly the graduates, fellows, proctors, and all other degrees, date their succession from him.

And now Sir James Hamilton, hitherto nsher of the school, was chosen fellow of the college, and so became his tutor; whom I have often heard admiring his quickness and proficiency, that he soon equalled his his teachers.

The arts he made himself master of; indeed most of them he modelled into a method; and in special made then an art of music. He had no Greek till he came to the college, where he was taught that and the Hebrew; in both which he is known to have excelled.

The education which that college then gave was very eminent. At the first foun-dation there were but four fellows, and yet the tongues and arts were very exactly taught to all the students, being divided

into several classes; Aristotle's text was read in Greek by each tutor to his pupils: three lectures a day every fellow read; at each of which there was a disputation upon what had been then read, or the lecture before, and, among other ways, they were sometimes ordered to dispute more Socratico. On Saturday, in the afternoon, each tutor read in Latin a lecture in divinity to his pupils, and dictated it so deliberately, that they easily took it in writing; which was the case with the other lectures.

At fourteen years old he was called to the receiving of the communion. The afternoon before, his usual custom was to sequester himself into some privacy, and to spend it in some strict examination and penitential humiliation. At fifteen years old he had made such a proficiency in chronology, that in Latin he drew up an exact chronicle of the Bible, as far as the book of Kings, not much differing from that of his late Annals, excepting the enlargements in some exquisite observations, and the Syncronisms of heathen story. About that time he had a strong temptation fall upon him, that God did not love him, because he had no outward afflictions, or troubles of conscience, occasioned by some inconsiderate expressions he had read in some writers, and was long under some trouble about it. Before he was bachelor of arts he had read Stapleton's Fortress of the Faith, and finding the confidence of this writer in asserting antiquity for the tenets of popery, and blotting our Church with novelty in what we dissented from them, he was put to a plunge within himself, not knowing but that his quotations might be true; this he then took for a truth, that the most ancient must needs be the best, as the nearer the fountain the purer the stream; and that errors were received in succeeding ages, according to that known speech of Tertullian, Verum quodcunque primum; adulterum quodeunque posterius. His suspicion was, that Stapleton might misquote the fathers, or wrest them to his own sense; hence he then took up a firm resolution that, in due time, if God gave him life and health, he would himself read the fathers all over, and trust his own eyes in the search of them. And so, as I take it, he began that work afterwards at twenty years of age, and finished it at thirty-eight: strictly observing his proportion each day, what occasions soever diverted him; the fruit of which labour, the world bath already tasted, and underatood his sense of that pretence of Stapleton for matter of antiquity; of this a

more large account was intended by him in his unpublished Bibliotheca Theologica*.

While he was bachelor of arts, he had read here and there divers books of the fathers, and most authors writing of the body of divinity, not only positively but polemically, in confuting of the errors of the Church of Rome, and had read many of their authors also; by which he had so well acquainted himself with the state of each controversy, that he was able to dispute with any of the popish priests; as he did often with the prime of them.

The Earl of Essex, anno 1598, being newly come over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn act for his entertainment; Usher being then bachelor of arts, answered the philosophy act with great approbation.

But now his father's intention to send him over to England, to the inns of court, for the study of the common law, much disturbed him, yet, in obedience-to his father's pleasure, he assented to it. But it so fell out that not long after his father died. (Aug. 12, 1598); and being then at liberty to make choice of his studies, he devoted himself to the study of divinity, and was chosen fellow of the college; before which he was incapable of taking the oath then given at admission, viz. That the present intent of their studies should be for the profession of divinity, unless God should afterwards otherwise dispose their minds. Here was given another occasion of disturbance; his father left him a very good estate in land, but finding he must have involved himself in many suits in law before it could have been settled, to the withdrawing him from his studies, he gave it up to the benefit of his brothers and sisters, and suffered his nucle to take letters of administration for that end; being in those years resolved to devote himself wholly to the service of God, and not doubting but he would provide him; only, that it might not be judged to be weakly and rashly done, he drew up a note under his hand, of the state of all things that concerned it, and directions what to do in it.

When he was nineteen years old he disputed with Henry Fitz Symonds, the Jesnit, in the castle of Dublin. The occasion of that dispute was this a the Jesuit, by way of challenge, used these words, "That he being a prisoner was like a bear tied to a stake, and wanted some to

[.] This appears to be still in MS. Ed.

bait him," upon which this eminent person, though so young, was thought fit to encounter him, though the Jesnit, at meeting, despised his youth. Usher offered to dispute with him through the controversies of Bellarmine, for which once a week a meeting was agreed on; and it fell out, the first subject proposed was de Astickristo; twice or thrice they had solemn disputations, though the Jesnit acknowledgeth but one. Usher was ready to have proceeded, but the Jesnit was weary of it;

The following letter has been preserved, written on the occasion.

" I was not purposed, Mr. Fitz Symonds, to write unto you, before you had first written to me, concerning some chief points of your religion, (as at our last meeting you promised,) but seeing you have deferred the same, for reasons best known to yourself, I thought it not amiss to enquire further of your mind, concerning the continuation of the conference began betwixt us; and to this I am the rather moved, because I am credibly informed of certain reports, which I could bardly be persuaded should proceed from him, who in my presence pretended so great love and affection unto me. If I am a boy, (as it hath pleased you very contemptuously to name me,) I give thanks to the Lord, that my carriage toward you bath been such, as could minister unto you no just occasion to despise my youth; your spear, belike, is in your own conceit a weaver's beam, and your abilities such, that you desire to encounter with the stoutest champion in the host of Israel, and therefore, like the Philistine, you conteum me as being a boy; yet this I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me, (in which respect, notwithstanding, I thank God I am what I am,) but I-come in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded, that out of the mouths of babes and sucklings he was able to shew forth his own praises; for the further ma-nifestation whereof, I do again earnestly request you, that (setting aside all vain comparisons of persons) we may go plainly forward in examining the matters that rest in controversy between us; otherwise I hope you will not be displeased, if, as for your part you have begun, so I also for my own part may be bold, for the clearing of myself, and the truth which I profess, freely to make known what hath already

yet gives him a tolerable commendation, and much admires the forwardness of him at such young years. "There came once to me," says he, "a youth of about eighteen years of age, one of a too soon ripe wit, scarce as you would think; gone through his course of philosophy, or got out of his childhood, yet ready to dispute on the most abstrase points of divinity." And afterwards the same Jesuit, living to understand more of him saith, he was Acatholicorum doctissimus; an unsual and tender expression, as if he was loth to call him a heretic.

About twenty years of age, auno 1600, he commenced master of arts, and answered the philosophy act: it then fell (out of the ordinary course) to be on an Ash Wednesday, the same day on which the Eurl of Essex, lord licentenant of Ireland, was beheaded. He was that year chosen catechist of the college, when he went through a great part of the body of divinity in the chapel,

by way of common place. And now, by reason of the searcity of preachers, three young men of the college were selected to preach in Christ Church, before the state. The one was Mr. Richardson, afterwards doctor of divinity, and Bishop of Ardagh, in Ireland, who died lately in London, and was of the same year with this lord primate: a person of great ability and industry for opening the sense of Scripture. He was appointed for the exposition of the prophecy of Isaiah, and his day was upon the Friday; the second was one Mr. Welsh, afterwards doctor of divinity; he was appointed to handle the body of divinity on Sundays, in the forenoon. And the third was this most learned primate, and his part was to handle the controversies for the reflitation of the Papists, on the Lord's days, in the afternoon; which he did so perspicuously, ever concluding with matter of exhortation, that it was much for the confirmation and edification of the Protestants; which the elder sort of persons liv-

passed concerning this matter. Thus intreating you, in a few lines, to make known, unto me your purpose in this behalf, I end, praying the Lord that both this, and all other enterprises that we take in hand, may be so ordered, as may most make for the advancement of his own glory, and the kingdom of his son, Jesus Christ.

Tuus ad Aras usque,

JAMES USHER.

No answer to this letter, nor any further conference can I find,--Parr. ing in my time, I have heard often ac-

knowledging.

After a little space, which he took to he but in the nature of a probationer, he refused to continue it, because he had not yet received ordination; and that he also made a scruple of receiving yet, by his defect of years; the constitutions of England requiring twenty-four, and he not yet being twenty-one, Yielding, however, at length from the peculiar urgencies of the times, to the earnest persuasions of several grave and learned men, and his age being dispensed with according to some former precedents, he was, on the Sunday before Christmas Day, anno 1601, ordained, by his nucle, Henry Usher, Archbishop of Armagh, and Primate of Ireland.

The first text he preached on publicly before the state, after his ordination, was Rev. iii. 1. Thou hast a name that thou livest, and art dead. It fell out to be the same day with the battle of Kinsale, the Friday before Christmas Day; a day specially set apart for prayer for a good suc-

cess upon that engagement.

The design was then known, that if the Spaniards had got the better, most of the Protestants had been slain by the Irish Papists, both in Dublin and elsewhere, but especially the ministers, without any distinction; hence rose a temptation in him (as he termed it) to have deferred his ordination till the event of that battle were known, whereby he should not have been in such imminent danger; but he repelled that motion, and resolved the rather upon it, conceiving he should, in that office of the ministry, and for that cause, the the next door to martyrdom.

After the overthrow of the Spaniards at Kinsale, the hopes of the Irish being at an ead, they began to subject themselves to the statute, now put in execution, in their coming to Church; and for their further information in point of religion, the lordlicutenant and council desired the ministers so to divide themselves, that at each Church, on the Lord's days in the afternoons (in imitation of what had already been begun at Christ Church before the state,) there might be a sermon for that end. A convenient Church, (St. Catherine's) was assigned for this reverend person. custom was to draw up the sum of what he had delivered into questions and answers, and the next Sunday persons of good esteem voluntarily offered themselves to repeat the answers before the whole congregation, which occasioned them to

be the more taken notice of by the Pa-

By this his labour, and others of his brethren the ministers, not only in Dublin, but in divers other parts of the kingdom, the Papists came to Church so diligently, that if they had occasion to absent themselves, they would send their excuse to the churchwardens. But it so fell out that, notwithstanding these good beginnings of hope in reducing the whole nation to be of one heart and one mind, suddenly the statute was again suspended, and the power of the high commission withdrawn, At which the Papists presently withdrew themselves again: the ministers were discouraged, all good men's hearts grieved, and popery from that time returned to a higher tide than before, and overflowed its former banks in a general deluge over the whole nation.

Upon this the spirit of this holy and eminent person was stirred within him, and preaching before the State at Christ Church, Dublin, upon a special solemnity, he did with as much prodence and fortitude as might become those younger years, give them his sense of that their toleration of idolatry, and made a full and bold application of that passage in the vision of Ezekiel, cap. iv. 6. where the prophet by lying on his side, was to bear the iniquity of Judah forty days, I have appointed thee a day for a year, even a day for a year, as the old translation of that Bible he then used reads it, which I have printed in 1601, with a note by him in the mar-gin. This, by consent of interpreters, signifies the time of forty years to the destruction of Jerusalem and that nation for their idolatry. He made them this direct application in relation to that connivance of Popery, viz. From this year will I reckon the sin of Israel, that those whom you now embrace shall be your ruin, and you shall bear this iniquity.

This then uttered by him in his sermon, seemed only to be the present thoughts of a young man who was no friend to Popery; but afterwards, when it came to pass at the expiration of forty years (that is, from 1601 to 1641,) when the Irish Rebellion broke out, and that they had murdered and slain so many thousands of Protestants, and harassed the whole nation by a bloody war, then those who lived to see that day, began to think he was a young

prophet.

The better information of the Papists was the first occasion of drawing the whole

substance of the body of divinity into that Catechism lately printed, but the issue has been the instruction of the Protestants. It is highly commended by Mr-John Downam, who set it out, and so it is by a stranger, Ludovicus Crocius, in his book De ratione studii Theologici, desiring some Englishman would translate it into Latin. But it was not intended by him for the press; though, after it had got abroad, hearing of some good fruit which had been reaped by it, he permitted its publication.

Not long after the defeat at Kinsale, the officers and commanders of the army gave at once 1800l, to buy books for a library to the college of Dublin, (then soldiers were for the advancement of learning). The ordering of the money for that use was committed to Dr. Challoner and Mr. Usher, who came of purpose into England to buy them. He then met Sir Thomas Bodley, who was engaged in purchasing books for his library at Oxford, between whom there was a commerce in helping each other with rarities. He often took notice, that the two famous libraries of Oxford and of Dublin began together, As he came, he visited Mr. Christopher Goodman, who had been professor of divinity in Oxford, in Edward the Sixth's days, then lying on his death-bed at Chester; and often afterwards he would repeat some grave and wise speeches which he heard from him,

After this he constantly came over into England once in three years; and thus he spent the summer, one month at Oxford, another at Cambridge, searching the books, but especially the manuscripts of each university, (among which, those of Corpus Christi college, in Cambridge, he most esteemed); the third month in London, attending chiefly Sir Thomas Cotton's library, and conversing with learned men, with whom in those younger years he was in great esteem; and in after years he was acquainted with the rarities in other nations; scarce a choice book in any eminent person's library in France, Italy, or Rome, but he had his way to have it, or what he desired, transcribed; being better acquainted with the Pope's Vatican, than some that daily visit it. The Puteani Fratres in Paris, two learned men, helped him with many transcripts ont of Thuanus and others, between whom and him many letters passed. Now howsoever the reading over all the fathers endwise was a mighty lahour, yet the pains he took out of the common road of learning, in searching of records, and all the manuscripts he could get throughout Christendom, with the severe study of chronology, and antiquity, were equal with the former, if they did not exceed it. Many volumes he read, only aiming at the knowledge of the use of words in several ages, as Galen and Hippocrates; most of the Records of the Tower of London; scarce a book, be it of the least esteem, in that great library of his own, but he remembered it; and, to my great wonder, he had in readiness in his head all he had read.

The first Church preferment he had, (which was given him by Archbishop Loftus, a little before his death, a very wise man,) was the chancellorship of St. Patrick's, Dublin, unto which he took no other benefice. In which Mr. Cambden found him, anno 1607, while he was writing his Britannia, and saith this of him, in his Observations concerning Dublin, "Most of which I acknowledge to owe to the diligence and labour of James Usher, chancellor of the Church of St. Patrick's, who in various learning and judgment far ex-ceedeth his years." In this dignity, howsoever the law might have excused him from preaching, but only sometimes in his course before the state, yet he would not omit it to the place from whence he received the profits; and though he did endow it with a vicarage, yet he went thither in person, viz, to Finglas, a mile from Dublin, and preached there every Lord's day, unless upon extraordinary occasions he were detained; and afterwards, in his elder years, took more comfort in the recollection of his having been a constant preacher, than in all his other labours and writings.

When he was twenty-seven years old, anno 1607, he commenced bachelor of divinity, and immediately after was chosen professor of divinity in the university of Dublin. He read twice a week at first, afterwards constantly once a week, without intermission, throughout the year; going through a great part of Bellarmine's Controversies, About thirteen or fourteenyears he was professor there, and a great ornament to it. I have seen, many years ago, three volumes of those his lectures, written with his own hand, and had the favour to read them: an honour it would be for that university where they were read to have them published.

When he performed his acts progradu, he committed nothing to his pen, but only the heads of the several subjects, putting all upon the strength of his memory, and his present expressions. His readiness in the Latin language equalling any person

that I have heard of in these latter ages, which, after seventeen years discontinuance of that practice, appeared fully in a public commencement, to all mea's admiration; when I remember one passage in his speech was, that the hoods, and other distinctive ornaments, used by several graduates in our universities, were by their description the same which were in use in Basil's and Nazianzen's time, so not popish, as some have apprehended.

In the year 1609, there was a great dispute about the Herenagh, Terman, or Corban lands, which anciently the Chorepiscopi received, the rents of which concerned the bishops of England as well as Ireland. He wrote a learned treatise on it, so approved, that it was sent to Archbishop Bancroft, and by him presented to King James; and the rather accepted, it being done by one who then had no thoughts of reaping any fruit by it, as he himself said then in his preface to it, Mihi istic nec seritur nec metitur; the substance of it was afterwards translated by Sir Henry Spelman into Latin, and published in his Glossarium, as himself there acknowledgeth, giving him there this character, Literarum insignis Pharus. Not long after this, the provostship of the college of Dublin falling void, he was unanimously elected by the fellows, being then about thirty years of age; but in regard he foresaw, that upon the settlement of lands belonging to it, and the establishing of other matters, there would be such distractions, that his studies must have been disturbed, he refused it. For at that time he was deeply engaged in the fathers, councils, and Church history, comparing things with things, times with times, gathering and laying up in store, materials for the repairing of the decayed temple of knowledge, and endeavouring to separate the pure metal from the dross, with which time, ignorance, and the arts of ill designing men, had in later ages corrupted and sophisticated it *.

*"The collections then made, but never finished, were left by his will to Dr. Langbaine, Provost of Queen's College, who had them transcribed, and then set himself to fill up the breaches in the original (the quotations in the margin being much defaced with rats.) about which laborious task, that learned and good man studying in the public library at Oxford, in a very severe season, caught such an extreme cold, as quickly, to the great grief of all REMEMBRANCER, No. 60.

In the year 1612 he proceeded doctor of divinity, created by Primate Hampton, his predecessor; one of his lectures pro gradu, was of the Seventy Weeks to the slaying of the Messiah, Dau. ix. 24. The other out of Rev. xx. 4. concerning the sense of the saints reigning with Christ a thousand years; a tract in this age very seasonable, but it is lost.

In the year 1613, he published that book, De Ecclesiarum Christianarum successione et statu, magnified by Casaubou and Scultetus, in their Greek and Latin verses before it; it was solemnly presented by Archbishop Abbot to King James, as the eminent first-fruits of the college of Dublin. It is imperfect for about 300 years, from Gregory XI. to Leo X. i. e. from 1371, to 1513, and from thence to this last century which he intended, (after the finishing of this book he was now about) to have added. This he wrote to answer that great objection of the Papists, when they ask us where our religion was before Luther? and therefore the design of this book was to prove from authors of unquestionable credit and antiquity, that Christ has always had a visible Church of true Christians, who had not been tainted with the errors and corruptions of the Romish Church; and that even in the midst of the darkest and most ignorant times; and that these islands owe not their first Christianity to Rome.

About this time also he altered his condition, clanging a single for a married life, marrying Phebe, only daughter of Luke Challoner, D.D. (of the ancient family of the Challoners, in Yorkshire) who had been a great assister and benefactor to the late erected College at Dublin, having been appointed overseer of the building, and

good men, brought him to his end, Feb, 1657. So that though that excellent person Dr. Fell, now Lord Bishop of Oxford, who has deserved so well of learning, has endeavoured to get those Lucunæ filled up, yet these collections still remain unfit to be published, though the transcript from the original, with the marginal quotations and additions, are now in the Bodleian Library, as a lasting monument of the Lord Primate's learning and industry, and may be likewise useful to those learned persons for whom they were designed, and who will take the pains to consult them. But the original of the author's hand-writing is, or was lately, in the possession of the reverend and learned Dr. Edward Stillingfleet, Dean of St. Paul's. Pair.

treasurer for the money raised to that purpose; he was a learned and pious man, and had such a friendship for Dr. Usher, that he courted his alliance, and intended, had he lived, to have given him this his only daughter, with a considerable estate in land and money: but dying before he could see it concluded, he charged her upon his death-bed, that if Dr. Usher would marry her, she should think of no other person for a husband, which command of her dying father she punctually obeyed, and was married to him soon after, and was his wife for about forty years; and was always treated by him with great kindness and conjugal affection until her death, which preceded his about one year and a half. He had by her one only child, the Lady Tyrrel, yet living. Thus he lived for several years in great reputation, pursuing his studies, and following his calling; and whilst he sat at home, endeavouring the advancement of virtue and learning, his fame flew abroad almost all over Europe; and divers learned men, not only in England, but foreign countries, made their applications to him by letters, as well to express the honour and respect they had for him, as also for satisfaction in several doubtful points, either in human learning or divinity.

In the year 1615 there was a parliament in Dublin, and so a convocation of the Clergy: when the articles of Ireland were composed and published; and he being a member of the synod was ap-

pointed to draw them up *.

And now he wanted not enemies in scandalizing him to King James, under the title of Puritan, so odious with him in those days, on purpose to prevent any further promotion of him †; but it so fell

* We simply mention the passing of

these articles as an historical fact. The

controversy to which they gave birth has

happily been long since laid at rest to-

gether with the articles themselves. The

united Church of England and Ireland

has now but one common standard of

out, that was the occasion of his advancement. For King James being in some fear of him upon that score, by the eminency of his learning, fell into some more full discourse with him, and received such abundant satisfaction of the soundness of his judgment and piety, that notwithstanding the opposition of great ones, without his seeking made him Bishop of Meath, in Ireland, just then falling void while he was in England; and, as I have heard, did often boast, that he was a hishop of his own making; and so his conge d'elire being sent over, he was elected by the dean and chapter there. And that the reader may perceive how much the report of his advancement rejoiced all men, this following letter from the then lord deputy of Ireland, may testify:

that move us) to be recommended to your Lordships; and we do it the rather, because we are desirous to set him right in his Majesty's opinion, who it seemeth hath been informed, that he is somewhat transported with singularities, and unaptness to be conformable to the rules and orders of the Church. We are so far from suspecting him in that kind, that we may boldly recommend him to your Lordship as a man orthodox, and worthy to govern in the Church, when occasion shall be presented. And his Majesty may be pleased to advance him, he being one that hath preached before the State here for eighteen years; and has been his Majesty's Professor of Divinity in the University thirteen years. And a man who has given himself over to his profession; an excellent and painful preacher, a modest man, abounding in goodness; and his life and doctrine so agreeable, as those who agree not with him. are yet constrained to love and admire And for such an one we beseech your Lordships to understand him: and accordingly to speak to his Majesty. And thus with the remembrance of our humble duties, we take leave.

"Your Lordships most humbly at com-

doctrine.—Ed.

† The Lord Deputy and Council were
so sensible of the effect that this charge
might have, that for his vindication they
sent by him this recommendatory letter to
his Majesty's Privy Council.

[&]quot; May it please your Lordships,

[&]quot;The extraordinary merit of this bearer, Mr. Dr. Usher, prevaileth with us, to offer him that favour (which we deny to many

[&]quot;Ad. Loftus, Canc.

[&]quot; Henry Docwra,
" William Methwold,

[&]quot; John King,
" Dud, Norton,

[&]quot; Oliver St. John,
" William Tuameusis,

[&]quot;Fra. Anngiers,"

[&]quot; From Dublin, the last of Sept. 1619,"

f

To Dr. James Usher, Bishop Elect of Meath,

My Lord,

I thank God for your preferment to the bishopric of Meath; his Majesty therein has done a gracious favour to his poor Church, here. There is none here but are exceeding glad that you are called thereunto; even some Papists themselves have largely testified their gladness of it. Your grant is, and other necessary things shall be, sealed this day, or to-morrow. I pray God bless you, and whatever you undertake, so I rest,

Your lordship's most
Affectionate friend,
Dublin,
OL. GRANDISONE.
Feb. 3, 1620.

While he was bishop elect, he was chosen to preach before the house of commons, (Feb. 18, 1620,) in St. Margaret's, Westminster; the sermon, by the order of the house, was printed, and it is a most learned one. I have heard him say, that it was the first time the house of Commonon received * the holy Communion by

"I find this passage among some of his memorandums of that time: 'I was appointed by the lower horse of parliament to preach at St. Margaret's, Westminster, Feb. 7; the Prebendaries claimed the privilege of the Church, and their exemption from episcopal jurisdiction for many lumdred years, and offered their own service. Whereupon the house being displeased, themselves, distinct from the house of Lords.

appointed the place to be at the Temple. I was chosen a second time: and secretary Calvert, by the appointment of the house, spake to the king, that the choice of their preacher might stand. The king said, " It was very well done." Feb. 13th, being Shrove-Tuesday, I dined at court; and between four and five I kissed the king's hand, and had conference with him touching my sermon. He said, " I had charge of an unruly flock, to look unto the next Sunday." He bad me exhort them to unity and concord: to love God first, and then their prince and country: to look to the urgent necessities of the times, and the miserable state of Christendom with bis dat, qui citò dat. Feb. 10th, the first Sunday in Lent I preached at St. Margaret's to them; and, Feb. 27th, the house sent Sir James Perrot and Mr. Drake, to give me thanks, and to desire me to print the sermon, which was done accordingly; the text being upon the 1 Cor. x. 17. For we being many, are one bread and one body; for we are all partakers of that one bread. This sermon was printed by desire of the house, and, with one more, (preached before the king at Wanstead, Jan. 20, 1624, upon Eph. iv. 13. concerning the unity of the catholic faith,) were all the sermons I can find to have been published by his allowance. Parr.

(To be continued.)

MISCELLANEOUS.

Hugo Grotius's Consolatory Epistle to the French Ambassador, Du Maurier, upon the Death of his Lady.

Most illustrious Lord,

I am thus far indebted to my prison, that the evils of other men come later to my knowledge; even your wound, which otherwise I should have known among the first, by reason of that friendship wherewith you have honoured me, I now understand last of all, like unto those things that come to pass in the remotest parts of Europe. This will excuse the slowness of my duty, which yet beside necessity liath reason enough to defend it. For those consolations are wont to be more acceptable, which are then applied, when the first storm of sorrow is past; when the mind, now wearied with its disease, begins to be willing to

admit of remedies, and to suffer the touch of some helping hand. I know how you were affected with my calamity, and thence you may understand, I am not insensible of your sorrow. Let us, if it please you, mingle together the causes of our grief, that we may together seek for comforts, and when we have found them. make use of them together. That sorrow is an enemy to us, we cannot deny. The leanness of an exhausted body, paleness of countenance, dejection of mind, (causes of grief for the most part more just than that for which we grieve) shew it to be an enemy. In the dealing with an enemy, what are we wont to do? If he be strong, and at the first onset violent, whilst your forces are not yet come together, the first caution is, to decline the battle: afterward, when you are assured and confident in your strength, you shall march into the

field and display your colours. Even so the appearance of your loss being fresh, and your mind tender, it is best to bend your thoughts another way. None may do it more easily; excellent Sir, than you, who need not seek for employment; you have in your charge affairs of so great weight and labour, that they may verily take up all your thoughts. The King whom you serve, the greatest and most Christian, the difficult times, the many and various businesses of your office, what else do they all say unto you, but, Attend your work, you are not at leisure to be a mourner.

But you may object, it is hard and inhumane to expel out of your heart the thought of her you loved so dearly and ao deservedly, not less for her virtues, than because she was your wife. Remember, it is required but for a time. I would have her live in your thoughts perpetually, but so that the memory of her may delight, not torment you. It is an injury to her, when she is called into your mind to create her husband sorrow. Let her come then, when she may come, in the quality she was wont to come, fair, kind, and cheerful,-This image of her, which now occurs to your mind, sorrowful, and leaving a troublesome remembrance of her, is false, and resembles her not. I do now foresee the time, when that sweetness of manners, that love and reverence of you, that unwearied care in the good education of her children, that sincere piety towards God, and whatsoever in many of that sex is wanting, in some few is most praiseworthy, will offer itself to your mind, not only without danger, but with much sense of joy: when it will delight you to remember her, and to set before your children's eyes all her actious, as the best example for their life. Only for a little while put by the thought of her which you shall afterwards resume with advantage. To this end, as I was saying, will avail these many weighty affairs, which, being enough to oppress another, sit lightly upon you. Now is the time, if ever, to be immersed in public cares, and suffer no room at all in the mind to be unpossest,-Nor are the conferences of friends unprofitable, provided they be men of courage and wisdom, not such as commend themselves by the imitation of your sadness. Confer with the dead also, and turn over books with greater diligence now than ever, and let that which was but your recreation before, now become a part of your labour.

But here, also, I think it fit to imitate wise commanders, who, as much as they

can, sever the enemy's forces, that, fighting with the several parties, they may more easily conquer all. Mourning is a confused thing, it objects unto the mind many things at once, and in a heap, which being joined terrify, but vanish being divided. All the assaults it makes against you are either in respect of her whom you lament, or of yourself, the mourner, or of your children, with whom and for whom you mourn, I would not however have any credit given me without a most competent witness, the doctor of the Gentiles, the founder of churches, called to be an Apostle by a voice from heaven; who, being endued also with human learning, all other arguments omitted, checks the immodesty of sorrow with this alone: I would not have you ignorant, brethren, concerning them that are usleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them that are asleep will God bring with him. It is the manner of epistles to deliver in short that which familiar discourse doth express more liberally. But if Paul, as it is believed, after he wrote this, visited his disciples of Macedon again, he might haply prosecute this most wholesome point more at large after this sort: "Friends, whom nature hath made of the same kind with us, and the word of God hath new made and raised to the same grace; ye know it is our duty thoroughly to purge out whatsoever old corruption remaineth in you; your countenance, your habit and gesture, speak you to be much and long grieved in mind, it any of your dearest relatives be taken out of your sight. Nor is it any marvel, for thus did your fathers, and thus do the people with whom you live intermixed. But you must remember to what institution you have given your name; in your baptism, when the washing of your body figured the cleanness of mind, I received your vow to forsake the world. Peace with God is not bought at any cheaper rate. We have doctrines, we have also rites which separate us from the world, and make us a people different from all the rest of mankind, Even our words are not the same : whom they call dead, we say are fallen asleep: so are we taught to speak by Him that is not only the Master of life, but of speech. Ye have learned among the elements of our doctrine, that life remains in the soul, and shall be restored to the body. That which is the consummation of our desires, concludes the formula in our holy initiation. For being asked whether ye believed the resurrection of the body, and the life everlasting, ye answered every one

before God and his Church, that ye did believe. Upon this formula (the confession that you made) I now treat with you; but it is not sufficient to give a light assent that persuasion must be firmly rooted in your minds; so shall it bring forth mature, fair, and lasting fruits. To this purpose; the intent meditation of those arguments by which you were induced to subscribe to this faith will avail much. We caught you not by the affected ornaments of human eloquence, nor did we, by a long chain of consequences, entangle the minds of the more ignorant; but we brought the business to that which is common to men and women, learned and unlearned, young and old, and which is accounted the greatest assurance of all, even to the judgment of sense. The most famous enquirer into nature among the Grecians, gives this reason why we have not the knowledge of many things; because we can neither see them with our eyes, nor touch them with our hands: by which way things are wont to come unto the understanding. God bath excluded us from this excuse and pretence for our ignorance. He hath presented to our hands and eyes a specimen and pledge of what we hope for. That Jesus Christ, the Author of our faith, was nailed to the cross, and died on the cross, all Jerusalem saw, the senate saw, the Roman band saw it with their eyes, and also that multitude of strangers wherewith that great city was then filled. That he was buried, and lay in the sepulchre two whole nights, and the day interposed, is manifest, both by the declaration of the seal, and by the testimony of the watch. So far we and our adversaries are agreed. This same Jesus, after that time, women saw living again; his followers also saw him, both severally and all the eleven together, at divers times: there were some also that handled his hands and side. That nothing might be wanting to make faith complete, he shewed himself to be seen and heard by five hundred witnesses at once, who in good part are living, and do testify the same. To come unto myself, I have seen him shining with divine majesty, and by his immediate authority was converted, and vowed to be his servant whom before I had persecuted. And can any one yet be doubtful? Certainly, never did any equal judge reject so many witnesses, men of integrity, and such as had no temptation to make a lie. This testimony is so far from being gainful to us, that we incur thereby the hatred even of our nearest relatives; we are banished from our country, we are in hazard of our life every day. No man at so dear a rate doth buy the

pleasure of deceiving another. Now, if our testimony be received by a most evident example, it is manifest that God can restore life to a dead body. And by the same argument it is evinced, that this shall be done for all the true disciples of Christ, if that be certain, which was certainly beard by many thousands, that Christ hath promised it. For the resurrection of our bodies is assured by Christ's testimony, the veracity of Christ is witnessed by his resurrection. Wherefore believe us, that Christ is risen; and believe Christ, that all shall rise to immortal blessedness and blessed immortality who die his disciples, He shall present us to the Father, who hath once obtained such grace with the Father, that no request of his can ever be in vain. He shall make us partakers of his glory, and bring us unto those places, where dwells an undisturbed peace; where neither diseases shall approach the body, nor vices have access unto the mind; where shall be life without fear of death, and joys without mixture of sorrow .-Some taste of this supper have the souls already that are departed hence in the faith of Christ, in most sweet tranquillity, waiting for the consummation of their felicity, together with the bodies. He that heartily believes these things, must needs be so far from lamenting, that he will congratulate their happy condition, who are gone before to the enjoyment of our common hopes, For, in a true judgment they are not dead, but freed now at last from their mortality."-This place of Paul hath carried me further than I intended, whilst I endeavour to examine every one of his words, and the force of them. For I am assured there can be no better remedy applied to sorrow, than that which the great Physician of souls, among the infinite treasures of saving wisdom, hath brought down from heaven. And yet, how many things have I omitted, which might be drawn from the same fountain? But those considerations that we have deduced thence, if they be taken to heart, and received thoroughly, will be sufficient. Believe it, excellent Sir, as if you saw it, the soul of your wife, for many reasons most beloved, begins already to enjoy the sweet fruits of her virtues, and tasteth the reward promised to sincere piety. Nor have you any reason to say, she might have stayed longer before she went thither. Time is some advantage, and it is a great felicity to be quickly happy. How many evils, partly certain, partly uncertain, doth he escape who is called hence betimes? How many are the examples of men that have paid

dear for the lengthening of their life: I might here relate the torments of diseases, and the affronts of fortune, never more to be feared than when she flattereth, and the incommodities of old age, which every man that lives long-shall be sure of.

It remains that you say, I am not sorry for her sake, but my own. He that flies to this refuge, manifestly shows himself an offender against the laws of friendship. In friendship, the affection goes abroad, and without self-respect, seeks the good of The sense of our own incommoanother. dity and loss is swallowed up by the felicity of one we profess to love. If, then, in the one scale you put your wife, advanced to the very gates of eternity, enjoying the society of Christ and the blessed souls, free from every thing that may occasion either grief or fear; and in the other yourself, destitute of those commodities which a happy matrimony prolonged for some more years might add unto you, there will be found no weight in your part of the balance, the beam will not stand at all, but speedily turn with the great weight on the other side, as if on your's were nothing.

The last pretence of grief is the most specious, in respect of children, whose education, when the care is divided between the two parents, proceeds the better. This is somewhat, but herein hath God abundantly provided for you. are a man of unwearied vigour; and, if you please to use your whole strength, able to supply the place of both sexes, Cut off from your businesses and studies so much as that charge requires; yea, think that charge to be the best study and business. Matters of most consequence execute yourself, the lesser commit to others; and, as oft as you can, visit your sweet children with your paternal eye, now also serving for the maternal. And how little you may complain of this burden you may even hereby understand.

Had some prophet foretold, before your marriage day; you and your wife shall be for many years happy together; only, you know, one of you must needs outlive the other; this indulgence shall be yielded to the more tender sex, that she may not mourn for you. Choose whether you please, by her and after her, to be called father or no.—You would have answered, I doubt not, let me have, when I can have her no longer, some living images of her, and successors of our common fortunes.

But, if this discourse may seem too rigid and severe, I will be a little more remiss, and grant that some adversity is

befallen you; yet will I thereby evince, that you have reason to rejoice, power and the wisdom of God are unlimited, we do all acknowledge. Hence it follows, nothing can happen without His knowledge who is omniscient, without His permission who is omnipotent. Whatsoever he either doth or permitteth, he hath good reason for it; God hath care of all things, but not equally, because they are not equal. According to the several degrees of things, there be degrees of Providence. He governs with a more careful hand the affairs of men than of inferior creatures. But, above all, most dear unto that supreme Goodness are faithful Christians. Therefore, even those things are for them which seem against them; according to that immutable decree, All things work together for good to them that love God. Nor may we wonder, if God keeps them not delicately but under discipline. This is a father's part. Either they must be purged by some sharp medicine, if they have contracted any contagion from the multitude with whom they converse; or, before the disease take hold upon them, the soul's health must be preserved by some wholesome, though bitter, potion; or else, the soldier of God is to be proved by encountering with an enemy, that himself may perceive, and others may not be ignorant, what a proficient he is. Matters of difficulty are provided for the exercise and illustration of every virtue. God lath always set godly men to such a task: but he justly exacteth more from Christian men, who, by the very ensign of the cross, are given to understand upon what terms they are admitted into service. The chief Captain lrimself, having made his way to heaven by patience, and struggled through many snfferings, hath consecrated the same way for us. The soldier that is not called forth into any danger, may fear his commander holds him in small esteem. And who would not courageously descend into that combat wherein there is a certain reward for him that conquers, and certain conquest for him that fights? For he that is the Rewarder is also a helper; he shows the crown, he supplieth arms. Nor need we excuse ourselves by pretence of weakness, The most equal Arbiter and Judge of the field doth se fitly match every combatant, that he calleth forth none to fight but whom he knows able, or will make so. He will no more deny his heavenly aid to the man that prays aright, than a loving and wealthy father will deny bread to his son that asketh it when he is hungry. How many of the old philosophers, how many also of a lower rank, having but ordinary encouragements and supports, have subdued sorrow? And shall we, who are neither destitute of the use of reason nor of the succours of good learning, and besides are assured of that excellent and peculiar aid from heaven, turn our back and yield to any calamity how great soever?

What I have said, how much better could you say to yourself? And so, I hope, you have done. It would be a joy to me to have performed my duty, and that you needed it not. Nor will it be unpleasant to you to be assured of your friend's fidelity, by the succours offered, although your victory achieved, sooner than was hoped, hath made them of no use.

Lupisten, 11. Calend. Mar. An. 1621.

To the Editor of the Remembrancer. Sir.

In Dr. Hey's Lectures, Vol. iii. p. 299, is the following passage:

" Atonement occurs only once in our English New Testament; Rom. v. 11. where, as Dr. Priestly rightly observes, it might have been reconcilitation, the Greek word being καταλλαγή. Indeed, I am at present at a loss to see what could lead our translators to the word 'atonement' in this place, as reconciling had repeatedly occurred in the preceding verse. Though I believe the translators knew more of the matter than I do, or than Dr. Prestley does."

It appears that neither Dr. Priestley nor Dr. Hey was aware of the original meaning of the word atone, viz. to be at one. The substantive is used by Shakspeare in the sense of reconciliation.

" He seeks to make atonement Between the Duke of Gloster and your brothers,"

The following extract from William Tyndall's works is given in the excellent dictionary inserted in the Encyclopædia Metropolitana, "And thence [haspoi] is borrowed for the pacifying and swaging of wrath and anger, and for an amendes making, a contenting, satisfaction, a raunsome, and making at one, as it is to

see aboundantly in the Bible." In Cooper's Thesaurus we have, " Reconciliatio, a reconcilyng: a peace makinge: at one makinge." The word atonement is used in its proper sense in Thomas Sampson's Letter to the true Professors of Christ's Gospel inhabiting in the Parish of Alhallows in Bread-Street. Strype, Eccl. Mem. vol. iii, p. ii. p. 233. "By whose bloudshedding only and alone the attonement is made between God and you." It is, however, but rarely employed by the writers of that time. It is worthy of remark, that atonement is used for satisfaction, in a later and secondary sense, the end for the means, contrary to the usual progress of language, by which the means come to signify the end.

> I am, Sir, Your faithful friend, B.

WE have great pleasure in extracting, from a Staffordshire Journal, the following splendid instance of clerical munificence.

" Friday, July 11, 1823.

"At a meeting of some of the principal inhabitants of the Parish of Stoke-upon-Trent, the Very Reverend the Dean of Lichfield stated, that he had 3000l. at his disposal, which he wished to devote to the religious interests of the parish, by improving and increasing the accommodation of the Parish Church, and by building other places of worship in such situations as that they might best serve the inhabi-

tants of so populous a place.

"Mr. Minton stated that the district, commonly called Stoke-Proper, contained about 6000 persons, while it was commonly allowed that the Church would not accommodate more than 600, so as that they might see and hear.

"The Very Reverend the Dean of Lichfield then stated, that if the Parishioners, convinced as they were of the necessity of increased Church accommodation, should form a committee to promote that object, and should open a subscription, he would put his name down for 1500l. to be applied wholly to the improvement of the Parish Church; which he accordingly did,"

This munificent example was followed by a subscription of 500*l*. from Josiah Spode, Esq. and of 50*l*. from Charles Mason, Esq.; and at a subsequent meeting of the parish it was carried by a very large majority, that 3000*l*. should be raised by means of rates, for the purpose of rebuilding the parish church, to be capable of accommodating fifteen hundred persons.

To the Editor of the Remembrancer, Sir,

THE correspondence between the Rev. F. Merewether, and the Rev. E. T. M. Philips, which you have brought under the notice of your readers, in your Number for October last, affords another striking instance of that intrusive spirit which too often characterizes the domestic proceedings of the British and Foreign Bible Society; and every friend of Church discipline will thank you for your seasonable, useful, and temperate review of

these publications. Perhaps, Sir, you purposely omitted to make any mention of the important official stations, held by one of the Reverend agents of the Bible Society, in this its mission commendatory to the parish of Whitwich; conceiving that, as Mr. Philips, on this occasion, acted neither as chancellor of Gloucester, nor as official to the Archdeacon of Leicester, it might appear invidious to appeal to him, either as the administrator of ecclesiastical law, or as the guardian of ecclesiastical discipline, in a case where, in the spirit at least, if not in the letter, some infractions of both were charged against him. But, Sir, as it is the invariable practice of the Society, on whose behalf Mr. Philips strayed into the parish of Whitwich, to blazon forth the rank and dignities of its agents, and always to take credit to itself for the support it receives from persons in authority; I trust we may

be allowed, without offence, to regard these agents as invested with the official splendour with which their favourite Society so often seeks to dazzle us; and, in the present case, to consider the acts of Mr. Philips, not merely as he is the Rector of Hathem, but as he is the Chancellor of Gloucester, and the official of the Archdeacon of Leicester.

If he has done rightly, let the Society have all the benefit of his rank and authority. But if, as I . contend, and as I think Sir you have very clearly shewn, he has laboured to promote the interests of a Society of questionable character, at the expence of the peace of a parish with which he had no concern; and at the risk of wounding the feelings, and impairing the pastoral influence of an unoffending brother Clergyman; let me not be accused of a want of candour or charity, if I say, that his official stations add to the impropriety of his interference; and that he was one of the last who should have set an example of irregularity so uncalled for, and so injurious. Sir, there are parts of Mr. Philips's Letter which necessarily remind us of his official stations: and containing, as it seems to me they do, very crroneous notions of ecclesiastical discipline, they acquire a degree of mischievous importance from the semblance of authority with which they are thus invested. Mr. Philips appeals to the laws of the Church; and as a Chancellor, and therefore a judge in the Church, he may be supposed to know the law: he indulges us with some observations respecting the original design of the Church in her parochial arrangements, which might perhaps be safely left without comment, were they only the dicta of the Rector of Hathem; but, as positions deliberately laid down by the official of an Archdeacon, they require some notice from those, who are desirous of preserving to the Clergy unimpaired, the authority and influence of their pastoral character.

Mr. Philips challenges Mr. Merewether to produce from " the canons and legal enactments" of the Church, " one single precept which forbids the course of conduct of which he complains," Mr. Merewether had complained, that Mr. Philips and his colleague Mr. Babington, had intruded themselves into his parish of Whitwich, for the purpose of inquiring into the wants of the population of the parish, as to Bibles; and to recommend the formation of a Bible Association there, in connection with the Branch Bible Society of Loughborough :-And that Mr. Philips had repeated his visit, and his solicitations, though informed that Mr. Merewether was prepared to " distribute Bibles throughout the parish, whenever he saw reason to hope that they would be made a proper use of;" and that he was adverse, and known to be adverse on principle, to the Society which, in opposition to his wishes, and to the manifest depreciation of his professional character and influence, Mr. Philips was endeavouring to introduce among his parishioners. And this course of conduct the Chancellor of Gloucester vindicates, by challenging Mr. M. to prove, that it is forbidden by " the canons and legal enactments of the Church!!" Sir, Mr. M., I doubt not, will admit at once, that there is no canon, or legal enactment of the Church, which totidem verbis, forbids the Rectors of Hathem and Cossington to undertake a domiciliary visitation of the parish of Whitwich, for the purpose of establishing a Bible Association there, in opposition to the wishes of its Vicar. The framers of the canons and laws ecclesiastical, though giants in intellect, were not prophets; nor could they be expected so to frame laws in the seventeenth century, as to meet a species of clerical irregularity first heard of in the nineteenth. But, if any judgment may be formed

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of what they would have done, could they have foreseen these, and some other like practices which we now deplore, from the spirit of those laws which they did enact; from the mark which they fixed upon all who caused divisions and offences; and the care with which they endeavoured to provide for the residence of every Clergyman on his own cure, and his devotion of himself and his faculties to the spiritual concerns of his own flock; we may form some guess at the "canons and legal enactments" that would have been framed, if Chancellors and Rectors had then found time to leave their proper duties, and wander round the country, as the voluntary advocates of such an institution as the British and Foreign Bible Society. Doubtless Mr. Philips would not willingly infringe upon the discipline of the Church-I entreat him therefore, once more to study her constitution, as it is to be found in her " canons and legal enactments;" and also the duty of her Ministers, as it is fearfully pourtrayed in her Ordination Services; and then again ask himself, if there be not something in the spirit of these documents, which is not easily to be reconciled with the course of conduct which his zeal for the Bible Society has unhappily led him to pursue. In his anxiety to defend himself against the charge of intrusion, Mr. Philips has hazarded a notion, that the original design of our Church, in her parochial arrangements, was not that they should be exclusive, " but rather, if the expression may be allowed, conservative," in order, as he further explains himself, " that the people might enjoy the benefit of a Pastor, who should be under obligation to attend to their spiritual wants."

I am by no means certain that I understand Mr. Philips; but it seems to me, that he conceives, that the appointment of a Clergyman to the cure of souls of a parish, does not exclude any other Clergyman

from undertaking such religious operations within the parish, as he may think likely "to produce a beneficial effect on the moral and religious condition of the people." Provided always, I will presume, that these voluntary operations do not lead him into the desk and pulpit. Incumbent then, according to this notion, is "under obligation to attend to the spiritual wants" of the parishioners; but they are under no sort of obligation to attend to his spiritual labours, if any other Clergyman may offer himself, whose extra official religious operations" they may chance to prefer. This, Sir, is a novel representation of Church discipline; and, as it encourages the sheep to "listen to the voice of strangers," rather than to their own shepherd; and gives full license to those of "itching ears" to be " carried about with every wind of doctrine," it will doubtless tend most beneficially to promote the peace of the Church, the influence and usefulness of her parochial ministry, and the edification of her members. It is indeed lamentable to see the effect of one false step: how in a moment it hurries a man out of the straight course of his duty,

" Ten thousand miles awry Into the devious air."

Mr. Philips has unfortunately convinced himself, that " the Bible Society is a great blessing to mankind;" and that " nothing but good has resulted from its operations." He evidently considers that he is bound by principle to be its sup. porter and its agent: and, where its interests are concerned, every other consideration gives way at once. And thus, he who is pledged by every call of professional duty to cultivate unity and peace, to promote, rather than impair the parochial arrangements of the Church; and to impart encouragement and assistance to every one of his brethren, who is zealously labouring as a parish Priest to do his duty; has suffered himself to be led by this fatal delusion in favour of the

Bible Society, into a line of conduct which has set him at variance with a most respectable Incumbent in his neighbourhood; and has at least put the professional influence of that Incumbent to hazard, and risked the dissolution of those sacred ties which have hitherto connected him with his flock .- It is impossible to see these things, and not lament them: nor can I, when I trace them up to their cause, hesitate to regard the British and Foreign Bible Society as subversive of. that " spirit of unity" which every Christian should " endeavour to keep in the bond of peace."

I remain, Sir,
with great respect,
faithfully yours,
JOHN

Sir.

In the beginning of the present year, I visited the Vaudois, or Protestant inhabitants of the valleys of Piedmonte, for the purpose of ascertaining their present condition. The severity of the season, and the depth of the snow upon the mountains, did not permit me to find my way into every one of their villages, but I penetrated into several of those which are situated in the heart of their Alpine fastnesses, and I have returned with materials for a volume, which is ready for the press. I am tempted to send you the following extracts, in the hope that they will not be read without exciting deep commiseration for the sufferings of men who have such claims upon our notice,

> I remain, Yours, &c. WILLIAM STEPHEN GILLY.

"It was my first object to visit Pomaretto, the parish of Roderigo Peyran, the venerable Moderator, or primate of the ancient Episcopal church of the Waldenses, and from Pinerolo, we took the Fenestrelle road, which leads over that part of the Alps called the Col de Sestrieres, into France, At Perrosa we left the high road, and proceeded on foot across the Clusone, or Chisone, to Pomaleito; and seen as it was in its wintry

aspect, never did a more dreary spot burst upon our view. The street which we slowly ascended was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty stared us in the face at every step. In vain did we look about in search of some more cheerful corner, in which we might see an habitation fit for the residence of the supreme Pastor of the Vaudois; but when we arrived at the habitation of M. Peyran, it surprised us, as being inferior to the most indifferent parsonage in England, or the humblest manse in Scotland. Neither garden nor bower enlivened its appearance, and searcely did it differ in construction or dimension from the cottages by which it was surrounded.

" We were conducted up a dark and narrow staircase, and through a very small bed room, whose size was still further contracted by several book-cases. This led into a second bed-room, more amply provided still with shelves and books ; low, and without any decoration of paint or paper hanging, and about fourteen feet square. At a small fire, where the fuel was supplied too scantily to impart warmth to the apartment, there sat a slender, feeble looking old man, dressed in a suit of time-worn black, and having his shoulders covered with what had once been a cloak, but now a shred only, and more like the remains of a horse cloth than a mantle. The sickly and infirm sufferer, in this humble costume, this garb of indigence, was the Moderator Peyran, the successor of a line of prelates which extends to the Apostles themselves; the highpriest of a Church, which is beyond every shadow of doubt the parent Church of every Protestant community in Europe, and which ten centuries of persecution has not been able to destroy. It is indeed 'a vine which has stretched out her branches to the sea, and her boughs to the river,' but while her branches are flourishing, 'the wild boar out of the wood doth root up the stem, and the wild beasts of the field devour it '

"Mr. Peyran was upwards of 71 years of age, the whole of his income did not exceed nine hundred francs, or about hirty-six pounds a year, and with this pittance he was obliged to meet the demands of a family, the calls of charity, the incidental expences of his situation as Moderator, and the increasing wants of age, sickness, and infirmity. A dreadful accident, occasioned by the kick of a mule, had added much to the ills of his condition. The welcome, which we received from our venerable host, was expressed

with all the warmth and sincerity of one whose kindly feelings had not been chilled by years or sufferings, and the manner in which it was delivered displayed a knowledge of the world, and a tone of good breeding which is not looked for in Alpine solitudes, or in the dusty study of a recluse. He entered readily into conversation, and the animation of his discourse had such an effect upon his frame, that the wrinkles seemed to fall from his brow, the pallidness of his cheeks was succeeded by a hectic colour, and the feeble and stooping figure which first rose before us, seemed to elevate itself by degrees, and to acquire new strength and energy. There was nothing quernlous in his manner, and I might have forgotten that he had exceeded the usual limits of man's short span, or had drank to the very dregs the bitterest cup of human sorrows. - Mr. Peyran's book slielves were loaded with more than they could well support, and when I noticed the number of volumes which lay scattered about the room, he told me, that if he were still in possession of all that once were his, the whole of his house would be insufficient to contain them. He had bought many of them himself in his early days, but they were principally collected by his father, grandfather, and more distant ancestors, and among them were some valuable folios and curious old manuscripts. I asked what had become of them? They had been sold, he said, from time to time, to buy clothes and even food for himself and family! — Upon my inquiring if there had not formerly been Bishops in the Vaudois Church, properly so called, he answed 'Yes, and I should now be styled Bishop, for my office is virtually Episcopal, but it would be absurd to retain the empty title, when we have not the means of supporting the dignity.' He added another reason why the title of Bishop is dropped, and substituted by that of Moderator. The Vaudois, or Waldensian Protestants of the valleys of Piedmont, were formerly much more numerous than they are now. Persecutions have reduced their numbers in an alarming degree, and whereas they once extended into the provinces of Susa and Saluzzo, and occupied all the mountainous regions of that of Pinerolo, they are now confined to the three valleys of San Martino, Perrosa and Lucerna, and have but thirteen parishes within their So small a flock can hardly limits. confer the title of Bishop *. Mr. Pey-

With every respect (and we are really inclined to feel a great deal) for the Mo-

⁵ A 2

ran felt evident satisfaction in explaining, how closely the doctrines of the Vaudois Church assimilate to those of the Church of England. He pointed to the works of Tillotson, Barrow, and Jeremy Taylor, which still enriched his book-case, and declared that he never perused them without being more and more gratified by the light which these English divines had thrown upon truths, for which his own simple race had so often been obliged to conceal themselves in their mountain retreats. 'But remember,' said the old man, with conscious and becoming pride, 'remember that you are indebted to us for your emancipation from Papal thraldom. We led the way, we stood in the front rank, and the baying of the blood-hounds of persecution were heard in our valleys, while you were yet in darkness. They hunted down our ancestors, pursued them from glen to glen, and obliged many of them to take refuge in foreign countries. Some of these wanderers fled into Provence and Languedoc, and from them were derived the Albigenses, or Heretics of Albi, as they were called. The province of Guienne afforded shelter to the persecuted Albigenses: Gnienne was then in your possession. From an English proderator Peyran, we confess ourselves unable to enter into the distinctions which hehas here laid down. Surely neither extent of population, nor temporal splendour, is essential to Episcopacy. Witness the Bishops of Scotland and America. We consider the Bishop to form as distinct an order in the Church universal of Christ, as the Priest and the Deacon; and wherever there is a particular Church duly constituted, be its numerical strength and temporal wealth what it may, there must we ever expect to find the Bishop in the full possession of the title and spiritual authority of a Bishop.

Μηδείς χωρίς ἐπισκόπου τὶ πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν. ἐκείνη βεδαία Εὐχαριτία ἡγείσθω, ἡ ὑπὸ τὸν ἐπίσκοπον ἀσα, ἡ ῷ ἀν αὐτὸς ἐπιτρέψη.

Μία ἐτιν ἡ σὰρξ τὰ κυρία Ιησοῦ, καὶ ἔν αὐτὰ τὸ αἰμα τὸ ὑπὲρ ἡμῶν ἐκχυθέν εἰς καὶ ἀρτος τοῖς πὰσεν ἐξορφῶρη, καὶ ἔν ποτήριον τοῖς δλοις διενεμήξη, ἔν Ͽυσιασήριον πάση τῷ ἔκκλησία, καὶ εἰς ἐπίσκοπος ἄμα τῷ πρεσ-Ευτερίψ, καὶ τοῖς διακόνοις τοῖς συνδάλοις μα ἐπείπερ καὶ εἰς ἀγέννητος, ὁ δεὸς καὶ πατήρ καὶ εἰς μονογενὴς υἰός, θεὸς λόγος καὶ ἄνθρωπος καὶ εἰς ὁ παράκλητος, τὸ πνεϋμα τῆς ἀληθείας ἔν δὲ καὶ τὸ κήρυγμα, καὶ ἡ ἐκκλησία, ἢν ἱδρύσαντο οἱ ἄγιοι ἀπότολοι απὸ περάπων ἔως περάπων, ἐν τῷ αἰματιτᾶ Χριτᾶ, οἰκείοις ἰδρῶσι καὶ πόνοις.—

St. Ισιαιίτε,—Ει.

vince our doctrines found their way into England itself, and as Thomas Walden and Cardinal Bellarmine, the historians of heresy, will tell you, your Wickliffe himself preached nothing more than what had been advanced by the ministers of our valleys four hundred years before his Whence,' continued my aged informant, with increased animation, ' whence came your term Lollards, but from a Waldensian pastor of that name, who flourished about the middle of the thirteenth century? And the Walloons of the Low Countries were nothing more than a sect, whose name is easily found in a corruption of our own. As for ourselves, we have been called disciples of Peter Waldo, when we have records to shew, that Waldo did not begin his career till many years after we were known to exist as an independent Church. We have been styled, in derision, Heretics, Arians, Manicheans and Cathari, but we are like yourselves, a Church, with all that discipline and regular administration of divine service which constitutes a Church. The Roman Catholics have departed from us, not we from them. We are the ancient Church of Christ. Ours is the Apostolical and Episcopal succession, which the Roman hierarchy has corrupted.'- I ventured to ask Mr. Peyran, if the Vaudois Clergy urged the doctrine of absolute predestination and election. He replied, that the nicer points of controversy were not often discussed in their pulpits, and that for his own part, he did not give his assent to absolute predestination. 'If God infallibly predestines some to happiness and others to misery, I do not see the use,' said he, ' of the moral law.' I mentioned Calvin. ' Calvin,' said. Mr. Peyran, 'was a good man, I must believe, but I cannot account for his judicial murder of Servetus. He tried to be a faithful servant of God, but many of his tenets convey a strange notion of the Almighty's attributes,'

" It was with extreme regret that we found the hour was come when we had to part with the venerable Peyran, His good humour, cheerfulness and resignation, his perfect recollection of events and conversations that had taken place years before, his profound erndition and general information lent such charms to his discourse, that we caught with eagerness every word that dropt from him. To my young com-panious he appeared like a being of a different order to what they had been accustomed; all that they heard and saw had more the air of romance than reality, and as they gazed out of the little window upon the wild mountain scenery that surrounded Pomaretto, and caught the sound of the

torrents roaring below, and then listened again to the grey-headed old man, whose richly stored mind and elevation of spirit, raised him so high above the indigent condition to which he had been consigned, they were lost in wonder and admiration.

" Qui non palazzi, non teatro o loggia,
" Ma'n lor vece un' abete, un faggio, un

"Tra l'erba verde e'l bel monte vicino,
Levan di terra al ciel nostr' intelletto.

" PETRARCH." " As Mr. Peyran followed us feebly down stairs to take his last leave of us at the door of his presbytery, he pointed to an apartment, which had never been opened, he told us, since his brother had been carried from it to his grave. I asked what brother, and the answer was a momentary shock. It was Ferdinand Peyran, the pastor of Pramol. It was like-hearing the knell of a dear friend, Ferdinand Peyran was the first person who instructed me in the history of the Vaudois. It was his affecting letter addressed to the Society for Promoting Christian Knowledge, and imploring assistance for the poor flock of this distressed Church, which directed my attention to him. He was one of the Waldensian ministers whom I felt most anxious to visit, and this was the first news of his being no more. His death was hastened by the scurvy, and that malady was encreased by poverty and destitution.

" An anecdote of the Moderator Peyran must conclude this part of the melancholy narrative. About three years ago, a Catholic Curè of Geneva wrote a pamphlet in defence of the adoration of saints and image worship. It made much noise, had a great sale, and was thought by the friends of the Cure to be unanswerable. The Protestants of Geneva were burning to see a reply to this able tract, but Just at this crisis, none appeared. an English gentleman happened to have an interview with Mr. Peyran, and expressed his regret that no answer had been given to the redoutable pamphlet, The Moderator drew some papers from his desk, and shewed that he himself had prepared an answer. It was asked why he had not published it: because he had not the means of publishing it at his own expence, and knew of nobody, he said, who would undertake it. The gentleman begged to have charge of the manuscript, and to send it to the press; it was accordingly printed at Geneva, and was so admirably well written, so keen and cutting, that the Catholic polemic felt ashamed of his own work, and actually bought up all his remaining unsold copies."

Sir

Being detained some time since at Dorking, and straying into the Church, I was agreeably surprized with the following inscription on a monument to the memory of the learned Jeremiah Markland, whom I found to have been buried there:

JEREMIAH MARKLAND, A.M. was born the 29th of Oct. 1693. Educated in the school of CHRIST'S HOSPITAL, LONDON, and elected Fellow of St. Peter's College, Cambridge, unambitious of the rewards and honours which his abilities and application might have obtained for him in the learned professions, he chose to pass his life in a literal retirement. His very accurate knowledge of the Greek and Latin languages was employed in correcting and explaining the best ancient authors, and more particularly in illustrating the sacred Scriptures. To these rational pursuits he sacrificed every worldly view, contented with the inward pleasure resulting from such studies, and from the public and private assistance which they enabled him to communicate to others, but above all his uncommon learning confirmed in the highest degree his hopes of a happy life hereafter. died at Milton in this parish the 7th day of July, 1775.

Yours, &c. VIATOR.

To the Editor of the Remembrancer. SIR.

In a former Number of your valuable publication, you favoured your readers with an exposition of the act for amending the laws respecting the Solemnization of Marriages, &c. Your further consideration of the seventh clause in the said act is requested, -in which it is enacted, "that the persons to be married by Banns shall deliver a Notice to the Parson, Vicar, or Curate of the Parish, of the house or houses of their respective abodes, and of the time during which they have dwelt, inhabited, or lodged in such house or houses."

In a preceding part of this clause seven days notice of the publication, of Banns is required to be given, &c. but it does not say how long the parties are to dwell, inhabit, or lodge, before they shall be entitled to such publication of Banus, nor in what such dwelling or inhabiting is to consist.

As the officiating minister, by a former clause, is required to publish the Banns from the Register Book, which at present contains only a form for the register of Banns after they have been published;—there seems to have been an omission in the register book of a blank form on the opposite leaf, printed in the usual manner for the publi-

cation of Banns, to be filled up by the officiating minister, with the names of the parties and the place of their abode. Unless such blank form be introduced into the register book, how is the officiating minister to publish the Banns as required?

It is hoped, that in your next Number, some notice may be taken of these observations, and some useful communication received.

M. M. .

Nov. 17, 1823.

SACRED POETRY, MEDITATIONS, &c.

To the Editor of the Remembrancer.

Sir

In many of the Psalms of David there is a train of rapturous allusion to the promised Messiah, more or less full; which shews how deeply David felt, and delighted to dwell on those gracious anticipations of the Messiah's coming, which the Holy Spirit had impressed upon his mind. The coincidences of his expressions with other passages of Scripture, which speak still more fully, tend to confirm this idea. The following translation of the forty-sixth Psalm, which I beg to offer for insertion, is designed to illustrate such a train of allusion.

Your's, &c. X.

PSALM XLVI.

God is our shield from every harm, A refuge night and day: When dangers would the soul alarm, God is the good man's stay.

What, though he view earth's solid frame From it's foundation torn; And mountains headlong in the stream Of angry ocean borne.

What, though the waters rage and swell, And every mountain shake; Nought will he fear that knoweth well God will not him forsake.

There is a fount, whose plenteous rill Of living waters sweet At length shall gladden Zion's hill *, The Mightiest's holy seat.

Trusting in Him, her God and King, She lifts to Heaven her eyes, Expectant, till on healing wing The promised Day-spring † rise,

^{*} Compare Zech. xiv. 8, † Compare Luke i. 78. Malachi iv. 2, and Rev. i. 16. x. 1.

Lo! while the trembling world hath heard Her signal of decay, Dread sentence of th' eternal word— "The earth shall melt away;

To us Immanuel comes, reveal'd From his divine abode: The Lord of armies is our shield, Our refuge Jacob's God.

Lo! where th' Almighty's arm hath past, Avenger of his wrath, A desolate and silent waste Encompasses his path.

No more the battle's furious rout Come's thundering on the gale; Silent alike the victor's shout And captive's sorrowing wail.

The fragments of the broken bow And jav'lin scatter'd lie, And chariots from no mortal foe On flaming axles fly.

And hark! a sound distinct and loud
The wild confusion breaks:
'Tis from the bursting thunder-cloud,
The voice Almighty speaks.

"Race of a guilty world, be still,
In ME thy God survey:
One name * shall now the nations fill,
And earth one Lord obey!"

To us Immanuel comes, reveal'd From his divine abode: The Lord of armies is our shield, Our refuge Jacob's God.

* Compare Zech, xiv. 9.

Sir,

THE following meditations are from a scarce little work of Thomas Fuller, entitled, Good Thoughts in Bad Times, first published at Exeter in 1645, and may prove interesting to your readers.

Yours, &c.

LORD, when thou shalt visit me with a sharp disease, I fear I shall be impatient. For I am choleric by my nature, and tender by my temper, and have not been acquainted with sickness all my life time. I cannot expect any kind usage from that which hath been a stranger unto me. I fear I shall rave and rage. O whither will my mind sail, when distemper shall steer it; whither will my fancy run, when diseases shall ride it. My tongue, which of itself "is a fire "," sure will be a wild-

fire, when the furnace of my mouth is made seven times hotter with a burning fever. But, Lord, though I should talk idly to my own shame, let me not talk wickedly to thy dishonour. Teach me the art of Patience, whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen my health have discovered my weakness, presuming on my own strength, to be strong in sickness when I solely rely on thy assistance.

Lord, since these woful wars began, one, formerly mine intimate acquaintance, is now turned a stranger, yea, an enemy. Teach me how to behave myself towards him. Must the new foe quite jostle out the old friend? May I not with him continue some commerce of kindness? Though the amity be broken on his side, may not I preserve my counter-part entire? Yet how can I be kind to him, without being

cruel to myself and thy cause. O guide my shaking hand, to draw so small a line straight; or rather, because I know not how to carry myself towards him in this controversy, even be pleased to take away the subject of the question, and speedily to reconcile these unnatural differences.

Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to Church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me of their meat hither, and feed my soul with holy Eldad and Medad *, though staying still in the camp (no doubt on just cause), yet prophesied as well as the other Though they went not out to the elders. Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy for being absent at the making of his father's will, if at the same time he were employed about his Father's business. This comforts me, I am with thy congregation, because I would be with it,

Lord, when young I have almost quarrelled with that petition in our liturgy, Give peace in our time, O Lord; needless to wish for light at noon-day; for then peace was so plentiful, no fear of famine, but suspicion of a surfeit thereof. And vet how many good comments was this prayer then capable of? Give peace, that is, continue and preserve it. Give peace, that is, give us hearts worthy of it, and thankful for it. In our time, that is, all our time; for there is more besides a fair morning required to make a fair day. Now I see the mother had more wisdom than her son. The Church knew better than I how to pray. Now I am better informed of the necessity of that petition. Yea, I have need to cry, Give, give peace in our time, O

Lord, unruly soldiers command poor people to open them their doors, otherwise threatening to break in. But if those in the house knew their own strength, it were easy to keep them out, seeing the doors are threatening proof, and it is not the breath of their oaths can blow the locks open. Yet silly souls being affrighted, they obey, and betray themselves to their

violence. Thus Satan serves me, or rather thus I serve myself. When I cannot be forced, I am fooled out of my integrity. He cannot constrain, if I do not consent. If I do but keep possession, all the posse of hell cannot violently eject me: but I cowardly surrender to his summons. Thus there needs no more to my undoing but myself.

Lord, when I am to travel, I never use to provide myself till the very time; partly out of laziness, loath to be troubled till needs I must; partly out of pride, as presuming all necessaries for my journey will wait upon me at the instant. (Some sny this is a scholar's fashion, and it seems by following it, I hope to approve myself to be one). However, it often comes to pass that my journey is finally stopped, through the narrowness of the time to provide for Grant, Lord, that my confessed improvidence in temporal, may make me suspect my providence in spiritual matters. Solomon snith t, " Man goeth to his long home." Short preparation will not fit so long a journey. O let me not put it off to the last, to have my oil to buy t, when I am to burn it. But let me so dispose of myself, that when I am to die, I may have nothing to do but to die.

Lord, when in any writing I have occasion to insert these passages, God willing, God lending me life, &c. I observe, Lord, that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out, as put in. Whereas, indeed, without them all the rest is nothing; wherefore hereafter I will write those words fally and fairly, without any inclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity.

Lord, be pleased to shake my clay cottage, before thou throwest it down. May it totter awhile, before it doth tumble. Let me be summoned, before I am surprised. Deliver me from sudden death. Not from sudden death, in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him, who keeps a constant table.

^{*} Num. xi, 26.

[†] Eccles, xii. 5. † Matt. xxv. 10.

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REVIEW OF NEW PUBLICATIONS.

The Works of the Rev. Daniel Waterland, D.D. formerly Master Magdalene College, Cambridge, Canon of Windsor, and Archdeacon of Middlesex; now first collected and arranged. To which is prefixed, a Review of the Author's Life and Writings, by William Van Mildert, D.D. Lord Bishop of Llandaff. 8vo. Vol. 1. Part I. 360 pp. Oxford. 1823.

WE lose no time in calling the attention of our readers to this important publication. "Few names recorded in the annals of the Church of England, stand so high in the estimation of its most sound and intelligent members, as that of Dr. Waterland." Upwards of eighty years have now elapsed since his death, and although his works have been continually studied and quoted by divines of the highest character, no complete collection of his writings has hitherto been made. This, however, is at length accomplished, in a manner which reflects great credit on the delegates of the Oxford Press; and the value of the publication is much increased by a preliminary essay on the life and writings of Waterland, from the pen of the Bishop of Llandaff.

The arrangement adopted in this edition is thus described by the Right Reverend and learned editor.

" The five first volumes comprise the whole of Waterland's controversial and didactic writings in vindication of the doctrine of the Trinity, and his incidental controversies arising out of them; distributed, as nearly as circumstances would permit, in the order in which they were published. The sixth volume contains chiefly those which were written in defence of Christianity against deistical writers, with two or three short miscellaneous tracts, not sufficient to form a separate The seventh volume relates to the Eucharist only. The eighth comprises his Charges and Occasional Sermons. These eight volumes include all which the author himself published. The ninth contains all which were published immediately after REMEMBRANCER, No. 60.

his death, by Mr. Joseph Clarke, conformably with Dr. Waterland's own directions; and the remaining volume, such of those which have since fallen into the hands of the present editor as, it was thought, might be acceptable to the public, and not tend to diminish the anthor's re-

putation."

The "Review of the Author's Life and Writings," prefixed to this edition, is divided into nine sections. The first of these contains an account of the various sources from which the biographical materials have been derived. The second gives a general history of Dr. Waterland's academical life to the wear 1729. The biographical part of the narrative is then suspended, for the sake of giving a connected view of his controversial writings. subject is pursued in the six following sections; and in the last, the biography is resumed and finished. Every part of this Review is replete with interest and instruction to the theological student, but the third section is that, which appears, in our estimation, to throw the most important light on the history of the Church of England. The state of the Trinitarian Controversy, after the death of Bishop Bull, is perhaps but little understood; nor can we easily point out a book in which a fair and full and luminous account of it can be found. Dr.W. Berriman's "Historical Account" is indeed admirable, and, for general use, sufficiently copious to the time of the Reformation; but it scarcely touches the period of which we are speaking. The Review now before us supplies this great deficiency. In the early part of the third section we have an accurate description of the course of argument pursued by Bishop Bull, and of the controversy between South and Sherlock. Having thus prepared the way for the introduction of Dr. Waterland, his Lordship proceeds, in the following passage, to relate the occasion 5 B

of Dr. Waterland's first great effort in vindication of Christian truth.

" The best view, perhaps, that can be taken of Dr. Waterland's labours, will be to regard them as a continuation of those of Bishop Bull. This Prelate died in 1709; and his last controversial treatise on our Lord's Divinity was published in 1703. Waterland's first publication on the same subject appeared in 1719. This brings them nearly into contact with each other. Waterland, however, is not to be considered as precisely occupying the same ground, or engaged in the same personal warfare as his venerable predecessor. Bishop Bull had completely vanquished the opponents of his day; and so far the combat was at an end, But scarcely had was entered upon by an opponent of far more imposing character, and of much greater consideration, than any or even all of those against whom the learned Prelate of St. David's had maintained so good a warfare.

" In the year 1712, Dr. Clarke published his Scripture-Doctrine of the Trinity. This was the commencement of a new æra in polemics. Dr. Clarke was a man of far too great importance, from the strength of his understanding, the depth of his knowledge, and the extent of his learning, to content himself with retailing trite arguments already advanced and reiterated by the Anti-Trinitarians of the day. Indeed he disclaimed the character of an Anti-Trinitarian; and appears to have been firmly persuaded, that the doctrine of the Trinity was a true Scripturedoctrine. His labours were directed entirely to the proof of this doctrine, in the scuse in which he himself embraced it, and which he laboured to prove was the sense both of Scripture and of the Church of England. He stands distinguished, therefore, from such writers as Biddle, Firmin, Clendon, Emlyn, and Whiston, in many prominent features of the doctrine he advanced; and consequently, the controversy with him assumed a very different aspect from that in which Bishop Bull had been engaged.

" The professed design of Dr. Clarke's book was indisputably good. A full and digested collection of all the texts relating to the doctrine of the Trinity, with a critical interpretation of them, was a desideratum in theology, and could hardly fail to he of advantage to the biblical student. It served also to call off the attention of those who had hitherto chiefly derived their notions of the subject from teachers

who rested more upon metaphysics, than upon the pure word of God; and to bring the whole matter of dispute into a train of

more legitimate discussion.

" Dr. Clarke, however, in this undertaking, set out opon a latitudinarian principle, which did not augur very favourably of the purpose which it might be intended to serve. With reference to the Liturgy of the Church of England, and to public formularies of faith in general, he assumed it as a maxim, 'That every person may reasonably agree to such forms, whenever he can in any sense at all reconcile them with Scripture ".' He also virtually, if not expressly, disclaimed the authority of the primitive Christian writers, as expositors of the doctrines in question; desiring it to be understood, that he did not cite their works 'as proofs of any of the propositions, but as illustrations only? moreover, that his purpose in citing them was oftentimes to point out their inconsistency with the doctrine they professed to hold, and thus ' to shew how naturally truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices +. These were suspicious declarations, and would naturally lead to an expectation, that the author might find occasion, in the course of his work, to exemplify his principles in a way not quite conformable either with the sentiments of the primitive defenders of the faith, or with those of the Church in which he was himself an accredited teacher." P. 44.

Dr. Clarke's book excited much dissatisfaction, and was soon opposed by writers of celebrity. Wells, Nelson, Welshman, Potter Mayo, entered the lists against him; and his main positions were so successfully refuted, that " any further notice of them might have been deemed almost superfluous." this period of the controversy, however, Dr. Waterland was induced to take the field; and the circumstances which led to his doing so are briefly stated in the Preface to his Vindication of Christ's Divinity, published in the year 1719.

" To give an extended analysis of this important work," continues the Bishop, " would occupy too large a portion of these pages. The texts compared, and

^{*&}quot; Introduct. p. xxi, 1st Edit." † " Ibid pp- xvii, xviii,"

the Queries grounded upon a comparison of them, are arranged under distinct heads, so as to exhibit, in striking contrast, the system maintained by Dr. Clarke, and that which has generally been received as the standard of the Catholic Faith. The Queries are so clearly and unequivocally drawn up, that they seem almost to suggest their own answers, and scarcely admit

of a diversity of solution."

" The main points laboured throughout this Vindication, are those which lie at the root of the controversy. The Arian distinction between an absolute and a relative Deity, is proved to have no foundation in Scripture. It is shewn, that, in the sacred writings, there is no ambiguity in the term Gon; no difference between Gon and the SUPREME GOD ;-that if the Son be not God in the full Scripture-notion of God, he cannot truly be called God; and if he be so, he must be one with the Father, since else there would be more Gods than one; -that the divine attributes, omniscience, ubiquity, and eternity, and also the divine powers, and divine worship ascribed to both Father and Son, cannot reasonably be understood as bearing a different meaning, when referred to the one or the other, but must be substantially the same in both ;that there is no medium between being essentially God, and being a creature ;that though the subordination of the Son to the Father, in some sense, may be proved from many texts of Scripture, yet there is no plain text to be found that disproves his eternity, or his consubstantiality with the Father; - and that when it is asserted, in opposition to this doctrine, that there is no distinction between being and person, and no medium between Tritheism and Sabellianism, the question becomes no longer a scriptural, but a metaphysical inquiry, from which no certain or satisfactory conclusions can be drawn. In addition to these considerations, the 23d Query places in a strong point of view the perplexities and inconsistencies of the Arian hypothesis. The remaining Queries have more especial reference to Dr. Clarke's treatment of the Nicene and Ante-Nicene Fathers, and of our Church Liturgy; and the treatise concludes with cautions as to the danger of trusting to private judgment, rather than to Scripture, reason, and antiquity." P. 59.

" This commencement of Dr. Waterland's labours brought him into high estimatron. It manifested a vigorous understanding, acute discernment, laborious research, a clear conception even of the most intricate points, and a complete mastery of his whole subject. It obtained for him

general confidence as a fit leader in the cause he had undertaken; and notwithstanding the acknowledged ability of many who had already entered the lists on the same side, it seemed as if all were now willing to transfer to him its chief direction." P. 61.

In the course of the same section we have an exact account of Dr. Waterland's Second and Third Vindication of our Lord's Divinity; the one occasioned by a reply of Mr. Jackson, under the assumed title of a country clergyman, the other by "Observations," anonymously published by Dr. Clarke. The second vindication is characterised as a " work in which the whole force of our author's great intellectual powers, and of his extensive and profound erudition, appears to have been collected, for the purpose of overwhelming his adversaries by one decisive effort. Scarcely could it be believed, were not the fact avouched by his personal friend Mr. Seed, that a production, full of so much learning and research, was in two months finished and sent to the press."

The case of Arlan Subscription: the celebrated Sermons on our Lord's Divinity, the History of the Athanasian Creed, and the Importance of the Trinity, are also comprised in the third section. These works are most truly described, not merely as polemical tracts, but as theological performances of the highest class, which clear up many difficult questions, and are admirably adapted for the general instruction of students in divinity. Nothing can be more neat and perspicuous than the Bishop's analysis of the Critical History of the Athanasian Creed, page 106-111. That admirable production is, indeed, well worthy of the pains which have here been bestowed upon it by so eminent an hand. It is a perfect specimen of historical investigation, and of sound and cautious deduction; and exhibits Dr. Waterland's talents to great advantage. In this

light, we believe, it has been regarded by all competent judges, excepting the late Dr. Napleton; who, in his " Advice to a Young Clergyman," has said that Waterland's History of the Athanasian Creed is " far beneath himself." It is astonishing that a man of real learning, as Dr. N. unquestionably was, who has written on grave subjects with judgment and accuracy, could have suffered such an assertion to escape his pen. The Advice to a Young Clergyman was for many years extremely popular, and has still an extensive circulation among candidates for orders. It may, therefore, have impressed many students with a very mistaken notion of Dr. Waterland's History of the Athanasian Creed, and discouraged them from examining the most complete and satisfactory treatise that has ever been produced on this important subject.

For about ten years of his laborious life (from 1724 to 1734) Dr. Waterland ceased to take a prominent part in the Trinitarian controversy. During this interval he seems to have been much engaged in parochial duties. His attention, also, was doubtless much engrossed by those topics, which he has discussed with such eminent success in his three first charges to the clergy of Middlesex*. In the year 1734, however, he again came forward as the champion of the Catholic faith, and published one of his largest and most valuable productions, entitled the " Importance of the Doctrine of the Holy Trinity asserted in reply to some late pamphlets."

"This work, however, must not be regarded merely as an answer to an obscure, anonymous pamphlet. or even to any considerable number of such pamphlets which "There are certain general principles, however, principles clear and indisputable, which are entirely at variance with the notions of these respective parties, and particularly with the last of them. Some Scripture-doctrines are evidently of greater importance than others, from the relation or connection they bear to practice, to worship, and to the whole economy of man's salvation. Hence some are called essential, fundamental; others, non-essential, non-fundamental. Some, more than others, affect the very vitals of Chris-

might then be in circulation; but as a dispassionate, and well-digested treatise, on a subject at all times momentous in the highest degree, and more especially called for, when writers of high name and reputation were found to incline towards that laxity of principle, which, scarcely acknowledging the obligation of contending even for the most essential and fundamental Articles of Faith, seemed to encourage a general indifference to religious truth. Bishop Bull had already eucountered certain works of this tendency, in his Judgment of the Catholic Church. course of argument, however, led him to confine his observations chiefly to the sentiments of the Ante-Nicene Fathers, which had been most unjustly represented by Episcopius and others. Dr. W.'s purpose was more comprehensive. The persons, he observes, who deny the importance of the doctrine, are reducible to three kinds; such as disbelieve the doctrine itself; such as are in some suspense about it; or such as really assent to it, as true doctrine. They who disbelieve the doctrine, will join others in decrying its importance, from motives of policy; as a surer, though slower method of attaining their object; less shocking, and more insinuating." They who are only sceptical as to the doctrine, and regard it as a matter of uncertainty, not yet satisfactorily proved, will naturally contend that no stress ought to be laid upon it. But they who believe the truth of the doctrine, and yet demur to its importance, are the persons whom this treatise is intended to convince, or to refute: persons, who make the truth and the importance of the doctrine two distinct questions; with a design, as it appears, either of reconciling parties who differ essentially in their opinions on the points in dispute, or of bringing them to a mutual neutrality in maintaining those opinions, whatever may be their disagreement or contrariety.

^{* &}quot;Dr. W. was appointed Archdeacon of Middlesex, by Bishop Gibson, in 1727. His first Charge was delivered and printed in 1731. His second in 1732. The third comprises the substance of two Charges, delivered in 1734 and 1735."

^{*} See his Preface to the Judicium Ecclesiae Catholicae.

tianity; and judging from the nature and reason of the thing, and from the analogy of faith, it will, in general, be easy to distinguish what doctrines are thus important, and what are not so. In slighter matters, Christians are to bear with one another, and not to hazard the peace of the Church by unnecessary contests. In weightier matters, the desire of peace must give way to the higher interests of truth and charity, to the honour of God, and the eternal welfare of mankind.

"Having farther observed, in his introduction, that the arguments of those who question the importance of the Trinity rest upon three main suppositions, viz. that the doctrine is not clear enough to be insisted upon as a fundamental, or that it is merely speculative, and not so practical as to be important, or that it is not sufficiently insisted upon in Scripture, as of necessity to salvation:—our author proceeds to a distinct consideration of these several points, and in the course of the three first chapters establishes the contrary positions, by a series of close, argumentative reasoning, and with a variety of happy illustration." P. 113.

The analysis of the same work is pursued through twelve succeeding pages, and forms the termination of the third section of the Review.

The fourth section describes certain incidental controversies arising out of the preceding; and the fifth gives a view of Waterland's writings in defence of Christianity against Deists. His principal work of this kind 'is entitled "Scripture Vindicated." It was published in three parts, and was written in answerto Tindal's notorious book, Christianity as old as the Creation. It was Tindal's object in this performance to "vilify the Holy Scriptures," and to " magnify the law of nature." Dr. Waterland's design extended only to the part relating to the Scriptures. It was, in his own language, " to rescue the word of God from misrepresentation and censure, from the reproaches and blasphemies of foolish men. '

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"The texts of Scripture which Dr. W, undertakes to vindicate against this unprincipled scoffer are limited to the Old Testament only; and they are arranged, not in the desultory way in which Tindal

introduces them, to give point to his jests and sarcasms; but as they stand in holy writ, so as to form a regular series of expository illustrations. This first part extends no farther than to the end of the book of Genesis." P. 157.

The sixth section comprises an admirable account of Dr. Waterland's controversial writings on the Eucharist. The circumstances which led him to publish his sentiments on this subject are clearly stated; after which we have an elaborate analysis of the work itself. (Page 218 to 244). The main design of this treatise was to guard the doctrine of the Sacrament against a superstitious abuse of it, on the one hand, and against profane neglect of it, on the other. The subject was of vast importance, and of much difficulty; involving many intricate points, which none but a writer of great caution, judgment, and erudition, could be competent to discuss. It need hardly be said that Dr. Waterland acquitted himself on this occasion with his usual ability; nor has his biographer been less happy in giving a comprehensive view of this profound and masterly disquisition.

Our attention is next called to the charges and occasional sermons printed during the author's life. Eight of his charges are extant: two in vindication of Christianity against the Deists: two, compressed into one discourse, on Fundamentals; one, on the doctrinal use of the Sacraments; three on special points relating to the Eucharist. The two first may be considered as supplemental to his Scripture Vindicated; the three last as further illustrative of his review of the Eu-These are distinguished charist. by the same sagacity and vigor, the same force of argument, and the same exact discrimination, which are the general characteristics of Dr. Waterland's compositions. They involve some matters in which he differed from other approved divines; but it will " generally be allowed," says the Bishop, "that they are in every respect worthy of his distinguished reputation."

The eighth section comprises the history of Dr. Waterland's posthumous works. These consist of some excellent sermons published under the direction of his confidential friend Mr. Joseph Clarke. Two tracts were also selected for publication by Mr. Clarke, one on Justification, and one on Infant Communion. The sermons appear to have been written for parochial instruction, and in this point of view add much to the author's reputation, "as shewing not only the versatility of his talents, but his sincere and ardent desire to apply them to the substantial benefit of those who were committed to his charge."

" It is seldom, indeed, that the characteristic excellencies of the polemic and the pastor have been so successfully united in the same writer. To this, his remarkable perspicnity, in thought and in expression, greatly contributed. Even on the most abstruse subjects his meaning can hardly be misunderstood; while to such as are more level to ordinary capacities, he continually gives additional interest and importance, by laying open the grounds and reasons on which they rest. Hence, we find occasionally, even in the plainest of these discourses, questions of considerable difficulty very satisfactorily elucidated, and applied in the manner best calculated to make impressions upon understandings unaccustomed to such investigations.

" It is another great excellence in these sermons, that the author, in treating of Christian duties and the great practical concerns of life, carefully avoids giving encouragement, on the one hand, to any laxity of principle, or, on the other hand, to excessive rigour and austerity. We find him uniformly insisting upon the full extent of moral obligation, and the necessity of entire and unreserved obedience to the Divine will; yet never straining any point of duty to an impracticable extent, nor affording countenance to those visionary notions of perfection, or fantastic schemes of life, which owe their origin, rather to the wanderings of imagination and the waywardness of spiritual pride, than to sober and solid reasonings grounded upon Scripture-truth. Many of the subjects chosen by him are such as require considerable care and circumspection in the application of them; such as may either lead to subtle and dangerous casuistry in the hands of designing men, or to doubts and perplexities in the minds of the undiscerning. Seldom, perhaps, does Dr. Waterland appear to more advantage, than in unravelling difficulties of this kind, and removing stumbling-blocks in the way of truth, piety, or virtue." P. 282.

The biographical narrative is resumed and concluded in the ninth section. In this part the Bishop has introduced some valuable remarks on the style of Waterland, and on the spirit and tendency of his writings. Many of these observations we should gladly extract; but enough has been already produced to answer the purpose we have in view; enough, we should hope, to encourage our readers to form a more intimate acquaintance with Waterland and his biographer.

It will easily be perceived that we consider the publication of Waterland's works as an important accession to English Theology. Review prefixed to the writings of this great divine is indeed a masterly production; the result of extensive reading, and of profound and accurate meditation. It is not merely the biography of an individual, or an introduction to his works: but it presents a comprehensive view of the arguments maintained by Waterland, and his principal opponents, upon all the topics which he discussed. It fills up a chasm in the history of the Trinitarian controversy; and is admirably calculated to guide and facilitate the student's course through some of the most intricate departments of theological inquiry.

In another respect, also, the Bishop of Llandaff has rendered an essential service to the Church by this publication. He has exhibited the character of a Christian controversialist in the true light; and has clearly shewn that they who are engaged in "contending for the faith once delivered to the saints," are

not always persecutors and bigots. Christian truth, indeed, has often been maintained with an unchristian temper, and from motives purely temporal; but nothing can be more absurd than to deprecate the study of polemical divinity, and to look with a contemptuous eye on such characters as Bull and Waterland, under an impression that controversy is in itself repugnant to the spirit of the Gospel. The fact is, that we are indebted to controversial writers for some of the noblest productions of theology in all ages of the church. The Scriptures themselves are in many parts strictly polemical. The first preachers of the Gospel were engaged in perpetual warfare, not only with philosophical Gentiles and stubborn Jews, but with heretical Christians; - with men, who admitted the divine authority of Revelation, but either rejected or perverted some of its es-From their time sential doctrines. to the present hour, controversy has been maintained by men no less distinguished for piety, than for acuteness and erudition; such as, Justin, Tertullian, Clement of Alexandria, Irenœus, Origen, Cyprian, Gregory Nazienzen, Augustin, Jerome, Cyril, and Athanasius. In later times the labours of Luther, Melancthon, and Hooker; of Stillingfleet and Leslie; of Bull, Waterland, and Horsley, will occur to every one's recollection. Who can doubt that the controversial writings of such men as these have mainly contributed, under Providence, to the preservation of sound Religion? The general evidences of Christianity, and the Scriptural proof of each distinct article, have been discussed by them with the greatest accuracy; and are consequently much better understood than if they had never been called in question. But the case would have been very different if every infidel and heretic had been permitted to exert his ingenuity in distorting the Scriptures without restraint. It would then have ap-

peared that the orthodox were too weak and illiterate to defend their own tenets: and it would soon have been inferred by a great majority of the world that Religion was an imposture, and the Scriptures utterly destitute of divine authority. it was otherwise ordained. Providence of Almighty God, bringing good out of evil, and rendering the perversity of mankind subservient to his gracious purposes, has permitted heresies to abound, not that his Holy Word might be corrupted, or its influence diminished. but that an ample field of discipline and exertion might be presented to his faithful servants. He has thus called forth their energies, proved their fidelity, and made them instrumental to the glory of his name. Whatever evils, therefore, may have arisen from controversies in Religion, it is quite clear that polemical writers of the higher class have rendered the most substantial and permanent services to the cause of truth. They will never cease to instruct and edify mankind, and to assist those who may hereafter be involved in similar contentions.

Such has ever been our feeling on the subject of religious controversy, and we are much confirmed in these sentiments by the book before us. Waterland there appears not as a fiery polemic, anxious only to obtain victory, and intolerant of every opinion that differed from his own-but as a sincere, devout, and temperate investigator of Christian truth, and as the firm advocate of every point which he deemed essential to its integrity. His uncommon vigour of mind never betrayed him into arrogance or presumption. His learning never made him vain: nor was he intoxicated by the success of his efforts, or by the deference which was paid to his character and talents. His opponents were men of great subtlety and erudition, and sometimes inveighed against him with much severity: but they could neither ruffle his temper, nor lead him astray from

the main object of discussion. On the whole it may with truth be affirmed, that the character of a controversial divine has never appeared to greater advantage than in the person of Dr. Waterland.

44 It seems, indeed, scarcely possible that any reader of solid understanding, not warped by prejudice, or attached to error by some unworthy motive, should rise from a careful and attentive perusal of his writings, without feeling himself more strongly rooted in the faith, better able to vindicate its truth, and more internally satisfied in adhering to it as the guide of life."

A Sermon preached in the Cathedral Church of St. Saviour's, at the Visitation of the Hon. and Ven. Archdeacon De Grey, on Thursday, September 11, 1823. By Arthur H. Kenney, D.D. Rector of St. Olave, (Southwark.) Published at the Request of the Clergy assembled at the Visitation. 8vo. 36 pp. Rivingtons. 1823.

WE are more than commonly anxious to bring this Sermon before our readers, if only on this single ground; that, independent of its other merits, it contains an answer to the charge so often made, and so industriously circulated against the present ministers of our Church, that they do not preach the Gospel of That among so many thousands there should be individuals here and there unimpressed themselves, and therefore little likely to impress others with the saving truths of the Gospel, is no more than might have been expected from the frailty of our common nature; but that a general charge against a whole body should be built up on individual delinquency; and that this charge against the Clergy of our pure and Apostolical Church should find countenance even among their own brethren, is one of those many moral anomalies of the present day, for which we should find a difficulty in accounting, did we not know to what unhappy lengths men will be carried

by a spirit of opposition; and what effect personal vanity, love of popularity, and impatience of ecclesiastical control, when interfering with favourite notions of present utility, will too often produce on minds that have more of zeal than of sound knowledge and discretion. We wish to say nothing unreasonably harsh; but when a small portion of a large body'of men will arrogate to themselves the exclusive title of the Evangelical Clergy, and not only look down superciliously on their brethren, but really lay to their charge, without reserve, the guilt of unfaithfulness to the most awful trust that can be committed to man, it is really time for the friends of the Church to be on the alert, and to repel that with just indignation, which they can refute with so much success.

Let us look only to the sermon before us, which may be considered as conveying the sentiments, not of an individual only, but of the whole body of Clergy before whom it was preached, and at whose request it was published.

What are the doctrines laid down therein as containing the substance of the Gospel of Christ?

"The fall of man; original and actual sin; man's insufficiency to merit Heaven by his own works-his inability, of himself to do any thing good and acceptable to God; the atonement made for the sins of all mankind, by the Lord Jesus Christ sacrificing himself upon the cross; man's iustification through Faith, by the atonement and merits of the Saviour; the personality and divinity of that Saviour; the personality and divinity of the Holy Spirit; that Divine Spirit's influences on man: and let me conclude this brief statement of leading Christian Doctrines, with that of the future resurrection of mankind, with their bodies, to the judgment seat of the Lord Jesus Christ, whence the righteous shall go to the happiness of Heaven, but the unrighteous to the punishment of Hell,"

Now what we would ask, is wanting in this summary, that can be clearly proved from the Scriptures

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to be essential to salvation? and if no deficiency can be pointed out, wherefore is it not a Gospel summary?

But let us examine how each of these heads are explained and un-

Take the fall of man,

"In preaching the fall of man, and original and actual sin, we ought to shew forth the necessity to man's salvation consistently with the divine justice, of vital repentance from the dead works of his corrapted nature, to 'serve the living God.' In preaching man's inability of himself to do any thing to merit Heaven-any thing acceptable to God, we urge this insufficiency, as a strong argument, not only for man's humble and devout dependence on the Divine aid, and for his seeking that aid as commanded, by prayer, but also for his diligence and exertion to perform all his duties. Why? Because we have the promise of the God of truth, that such diligence and exertion will be aided by his Divine Spirit when sought in the appointed way, and thus that in man's weakness God's strength will be made perfect; and farther -because, unless trusting to the promises and mercy of God, man shall faithfully labour under his grace to serve him, the lost and corrupted nature of man will sink him to condemnation-he will be abandoned by the God of Heaven, to his own weakness and sins-the end everlasting death" P. S.

Take next the atonement.

"In preaching the atonement made for the sins of all mankind, by our Lord Jesus Christ sacrificing himself upon the cross, how earnestly should we inculcate the great Christian duties resulting from this doctrine! the infinite debt of gratitude we owe to God, for this stupendous instance of his love! the sure ground of confidence which it affords to us, in seeking, according to his commandment, through faith and repentance, even the inconceivable happiness and glory of Heaven, which He has vouchsafed to promise to us, as a reward thus attainable, and purchased by the atoning sacrifice of his beloved Son! For as the inspired Apostle wrote-as the word of God hath declared-'He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ? "-We know from the Old Testament, that as the

fullest trial that could be made, of the entire love of the Father and representative of the faithful, to God, He was required to sacrifice even his only Son; that the Patriarch was ready to obey, and thus proved his devotion and love; but, that the God of mercy spared a parent's heart the anguish of the sacrifice. The object of the commandment being effected, in his divine compassion He forbad that commandment to be executed. But, the very same proof of love, (if I may so speak) being imposed by the All-perfect God upon Himself---the sacrifice of the beloved Son who dwelt in the bosom of the eternal Father-this sacrifice He did execute: for the redemption of the fallen world required its execution. And the Divine Son, one with God the Father, knowing all that He was to endure-and about to endure infinitely more than the mind of man is capable of conceiving; voluntarily 'emptied Himself of his glory,' and came 'as in the volume of the book it' was 'written of Him, to do thy will, O God+ !- And all

this, for man in enmity to God!

"But while, from such proofs of God's unbounded mercy and love to man-from such proofs, I say, drawn from the doctrine of the atonement, we console and encourage our Christian brethren, seeking even the unutterable happiness of Heaven, in the path of humble duty here; we are also to apply the same doctrine to the fears of the disobedient. We are to point out how awfully it demonstrates the dreadful enormity of sin against God; which required for its atonement no less a sacrifice than that of His beloved Son! We are to enforce the Apostle's declarations of the increased guilt of disobedience, under the new dispensation of mercy and grace, attended as it is with such new and abundant light from Heaven respecting our duties, and such additional and augmented obligations to their fulfilment. We are to declare the peculiarly dreadful guilt and danger, of continuing in sin, in opposition to the clear and sacred light revealed from Heaven, of doing 'despite to the spirit of grace,' and trampling on the blood of the Lord Jesus Christ! And while the hearts of our hearers are influenced by those feelings, which the contemplation of the sufferings and death of the Son of God should contribute to produce, let us not shrink from warning them, after the inspired Apostle, to beware how they 'crucify Him afresh and put Him to an open shame:' and let us remind them that

^{*} Rom. viii. 32. REMEMBRANCER, No. 60.

[†] Heb, x. 7, and Psal, xl. 9, 10,

they will do so, if by their lives they shall abandon the righteous law of the Gospel; for that a man may fall off from the faith of the Lord Jesus Christ, by his conduct

as well as by his profession.

"Again, viewing the atoning Sacrifice of the Son of God, as the strict fulfilment of the most astonishing of all his recorded promises to man, and the most wonderful of all the predictions of his inspired Prophets; to this great event we turn the hopes of every sincere Christian, as to a most encouraging proof, that all the gracious promises of God will be fully performed-all the merciful predictions of his inspired ministers accomplished - and therefore, the heaven of his glory assuredly opened to his faithful servants, through the merits of the Saviour; and on the other hand, all his terrible denunciations of the punishments of hell, no less certainly executed against the obstinately disobedient.

"And, my reverend brethren—from this divine doctrine of the Atonement, what affecting and persuasive reasons are we taught by the word of inspiration to draw for the great Christian duty of Charity! What awful arguments for Christian humility! and against that wretched worldly pride, which teaches man to despise his brother for whom the Lord of Glory died,"

P. 8.

Take lastly justification by faith.

"When we preach the Scripture doctrine of Justification through Faith: when we preach Faith, as the grand requisite on our part, for obtaining justification and final salvation through the Atonement and merits of the Redeemer; it is our duty, at the same time, to be diligent in endeavouring to impress our hearers with just sentiments respecting the nature of this saving Faith. We admonish them ever to remember, that the saving Faith revealed in the Gospel, is 'Faith working by Love'-Faith seated as a vital principle in the heart. I would describe it, as the living law of the Lord Jesus Christ, written in the subdued heart of man by the Spirit of God. In fine, it is that stedfast, vital Faith, of which, as the inspired Apostle declares, the Lord Jesus Christ, one with the Eternal Father, one with the Eternal Spirit, is 'the Author and Finisher.'-The Author and Finisher-not merely by his having as a human instrument on earth, revealed the will of heaven-by his having confirmed the truth of what he preached, by prophecies, by miracles, by a life of virtue, and a death of suffering. All this, Prophets of the Old Testament, and Apostles of the New Testament, have done. But, where in the word of God, do we find Prophet or Apostle, or the whole body of Prophets and Apostles described as Author and Finisher of saving Faith? To the Son of God alone belongs that high title. And in this His all-gracious character, preaching the word of God, we must be careful to maintain His exclusive glory .-HIM then we preach as 'the Anthor and Finisher' of saving Faith; not merely because He did and suffered all that form the chief subjects of our Christian Faith, and in his humanity preached that faith to the world; confirmed it by prophecies and miracles, by a life of spotless innocence, and a voluntary death of agony; and sent and enabled his ministers as instruments, to unfold and diffuse it—but, chiefly and above all, because in the power of His Godhead, by His Divine Spirit He writes and preserves that Faith, as a ruling, a living, and a saving principle, in the subdued hearts of true Christians. And, in consequence of this doctrine, we exhort our hearers to the Christian duty of looking to Him in this His high and all-gracious office; of imploring Him to write by His Spirit His sacred laws in their bearts, and to increase and confirm their Faith. And, still guided by the sacred word of God, we warn them to bear in mind, that of this Faith, the works of Christian Repentance and Christian Righteousness are the genuine fruits, and the only sure evidence."

Now where in these passages and we may refer our readers to others of equal force and truth where is the lamentable omission of the essential doctrines of the Gospel, which is to rob Dr. Kenney and so many of his brethren, of that confessedly most blessed of carthly titles, a faithful minister of Christ?

When in addesses, such as this, that we have been considering-addresses publicly delivered before large bodies of the Clergy-approved by them, and sent forth with their imprimatur to the world, we find the great and saving truths of our most holy religion so fully laid down, and so warmly enforced, there can be only one opinion left on the mind, either that they who bring the charge against the Clergy of not preaching the Gospel, have never themselves read and studied it so as to know what the Gospel really is, or warped by the prejudices of education, or from whatever cause, DEC.

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would inculcate other doctrines more conformable to their own peculiar views, than to the general truth, as it is in Jesus. Let the Clergy of England continue with piety, and holiness, and zeal, and learning, to follow the line chalked out by Dr. Kenney, and others before him; let them be but diligent in the study of the Scriptures, and the writings of their own and the primitive Church, and faithful and active in the discharge of their pastoral duties, and they will, we trust, be rewarded by their Divine Master at the last day, notwithstanding the obloquy that may be so undeservedly cast upon them as a body here on earth.

Ellen Fitzarthur. A Metrical Tale, in Five Cantos. London, 1822.

IT is not often, indeed very seldom, that we wander into the regions of fancy and poetry for the critical entertainment of our readers,-it would in general be foreign from the purpose of our miscellany so to do; but when we meet with any thing, the diffusion of which may be serviceable to the great cause we have in hand, that of morality and true religion, we deem it no departure from our province to notice it, though it may appear in the shape of a poem, or a tale. every great service there must be agents of all kinds, fitted for the advancement of different parts of the same scheme, and different persons must be addressed in different ways; there are some who can only useful, and some who only be moved, in the indirect method of pathetic or interesting story; and it is not for the interests of religion to renounce this mode of address, or to hold cheap the humble, but useful auxiliaries, who are skilful in the manner of applying it.

Still there is always danger, that the affections should be excited on fallacious principles; we may be moved, and experience sentiments

of apparently a noble and generous nature, we may be roused to scorn of low pursuits, or melted to compassion of the sufferings of others, and yet our hearts may not be thereby improved, nor our practical system of moral conduct at all reformed; because all this may be done on wrong principles; it may be done by appeals to the pride of human nature, to our vanity, to our sentimental feelings, nay even to our selfishness. We pass an agitating, perhaps a delightful hour in reading the book, but when we close it we do not feel within us even a tendency to the formation of any new good resolution; we walk out, and are exactly as likely to do wrong even in the instances which have been set before us, as when we first took it up.

A work of fiction, therefore, on good principles is really valuable, and not the less so from the general character of the lighter literature of the present day, of which we do not mean to speak harshly, when we say it is far more distinguished for its general decorum, than for being bottomed on sound principles. It is this requisite which has induced us to notice the present volume, and will probably make us mention another work by the same author in a succeeding Number. We are sorry that we never happened to see it before, for we perceive that the copy before us is a second edition; but as it has escaped us, it may probably be still new to a large proportion of our readers.

Ellen Fitzarthur is a tale told in a sentence; nothing can be less artificial than its texture, or more common, at least in the world of novels, than its incidents. Ellen is the only daughter of an old widowed clergyman, to whose house on the night of a severe storm, a young officer, ship-wrecked, and half-drowned, and an invalid is brought, he is carefully nursed, prolongs his stay, and wins her affections. The old man favours his suit, till he pro-

poses a private marriage in consequence of an uncle on whom he is dependent. To this the old man firmly refuses his consent, and De Morton leaves them for the purpose of winning over his uncle.-His absence is long protracted, and Ellen's heart wastes away in auxiety first, then despondence, and despairs finally of seeing him again. In an evil hour, however, he returns, and succeeds in inducing her to fly with him, deceives her by a pretended marriage, and finally deserts her just at the period when she becomes a mother. Her letters to her father have all been intercepted by his barbarity, and she remains under the impression that he has refused his forgiveness. After long sorrow and penitence, however, she determines to appear before him in person-with great difficulty, on foot, destitute, emaciated, and carrying her child, she reaches the garden gate, from which she had fled at night, she sees no light in the house, the fear so horrible, yet so natural comes over her, that he is dead-she dare not knock at the door, and reduce her fears to certainty; but she creeps at length to the Churchyard, to the spot where her mother was buried, here she finds a new made grave, a new inscription on the stone, and she dies upon the turf which incloses her brokenhearted father.

As we said before, these are but simple incidents, the materials of too many tales, but we need not tell our readers how much may be made of the simplest story by the manner of telling it. In this poem there is a fidelity to nature in the minute details, which, of course, our analysis omits, a pathetic tenderness in describing the natural affections, an unaffected and unassuming simplicity in the whole composition which have moved and delighted us much. There is no pretence at the higher flights of poetry, but there is considerable power of

description:—of this we take a specimen at random.

"She was the sun-beam of his age—
The star of life's dark pilgrimage,
And was she gone—and gone for ever?
Still in its burnish'd frame, behold
Her pictured likeness as of old,
She used his widowed arms to bless
In days of infant loveliness.
The bright blue eyes, whose laughing glance
Through clustered ringlets peeped ask-

ance;
The lips two parted cherries seen
(Ripe fruit) with milk-white buds between;
One dimpled arm, encircling prest
Round Carlo's neck and shaggy breast;
On his broad head so soft and sleek
The other props one rosy cheek.

Years, since the artist's conning skill
Those playmates drew, have passed

But Carlo keeps his station still

By that same hearth, grown old and

His spotted head no longer sleek As when it propt that rosy cheek, But his old heart, too faithful still For time, with palsying touch, to chill. Oft resting on his master's knee His head, with faithful sympathy, And thought intent, he seems to trace The care-worn furrows of his face, Till that mute eloquence of eye Obtains attention, and reply That murmurs low, in plaintive tone, "Yes, old companion! she is gone," There hangs her unstrung lute, and there, Before him stands her vacant chair, And there the book with mark between, As last she left it, still is seen. No busy hand, had dared displace Of these, of her, the faintest trace, And round the little chamber still Was many a work of infant skill, And many a flower and landscape traced In later years, by Ellen's taste. Her hand shall wake the lute no more Her voice again shall never pour

For him its silver notes. Yet oft he sits and seems to hear, For oft in fancy's list'ning ear

The fond remembrance floats.
But if a crackling cinder drops
He starts!—th' unreal music stops,
And all again is gloom:

And all again is gloom;
He casts round the deserted walls
A mournful glance, that soon recalls
His truant fancy home."

We have hardly room for another extract, and it is somewhat difficult to make a selection; that which is

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most beautiful, and affects us most in reading the whole, will often the least bear to be disjoined from the context. But the following seem to us very sweet lines on the tye which binds together parents and children; with so little effort and point we have seldom seen the heartfelt blessedness of that perfect union more truly and touchingly described:

"If there be happiness below, In such a home she's shrined, The human heart can never know Enjoyment more refined, Than where the sacred band is twined

Of filial and parental ties, That tender union all combined Of nature's holiest sympathies! 'Tis friendship in its loveliest dress, 'l'is love's most perfect tenderness; All other friendships may decay, All other loves may fade away, Our faults or follies may disgust The friend in whom we fondly trust, Or selfish views may intervene From us his changeful heart to wean, Or we ourselves may change, and find Faults to which once our love was blind; Or ling'ring pain, or pining care At last may weary friendship's ear, And love may gaze with altered eye When beauty's young attractions fly; But in that union firm and mild That binds a parent to a child, Such jarring chords can never sound, Such painful doubts can never wound, Tho' health and fortune may decay, And fleeting beauty pass away,-Tho' grief may blight, or sin deface Our youth's fair promise, or disgrace May brand with infamy and shame And public scorn-our blasted name,-Tho' all the fell contagion fly Of guilt, reproach, and misery, When love rejects, and friends forsake, A parent, tho' his heart may break From that fond heart will never tear The child whose last retreat is there! Oh! union, purest, most sublime The grave itself, but for a time

Thy holy bond shall sever: His hand who rent shall bind again With firmer links thy broken chain To be complete for ever!"

We must close our hasty remarks, and we cannot do so without strongly recommending the poem to our female readers especially, and thank-

most beautiful, and affects us most ing the author for the great pleain reading the whole, will often the sure we have received from the voleast bear to be disjoined from the lume.

> Memoir of the late Mrs. Henrietta Fordyce, Relict of James Fordyce, D.D.; containing original Letters, Anecdotes, and pieces of Poetry. To which is added a Sketch of the Life of James Fordyce, D.D. 8vo. pp. 144. Hurst, Robinson and Co. 1823.

> THERE is really much, very much in this little volume to please and interest—we would use a higher term-to instruct and make the reader better. At the same time there is much that we could wish unsaid, out of regard to the feelings of others: the sacred privacy of domestic occurrences is unnecessarily, we must add, unpardonably broken in upon. Too much is told, The circumstances were interesting; they admitted of being worked up; and the author has been unable to resist the temptation. The diary of Mrs. Fordyce has been probably placed in his hands, and he has not known where to stop. Where a veil should have been drawn over the narrative he has exposed it; and where a useful remark might have been added with effect, and was required, he has neglected to make it. A taste more correct, and a better judgment, would, with the materials placed in his power, have produced a piece of biography that might have deservedly become a favourite with the public. There is a spice of romance in the character of Mrs. Fordyce, which is irresistibly taking: a sprightliness of thought, a naivète of expression, a playfulness of manner in her remarks and letters; a mind constantly at work, and always able from its stores to draw out somewhat to please, and enliven all around her; and all this added to a deep and practical sense

of religion, which only made her still more happy in herself, still more useful and delightful as the companion and friend.

Our first extract shall be from the character drawn of her early years, that fruitful seed-plot under the Divine blessing, of her subsequent virtues.

"4 Mrs. Henrietta Fordyce was descended from an ancient and honourable family in Scotland. History has handed down the name of Cummyng to posterity, resplendent with many virtues as well as darkened by many vices. Some of the surviving descendants have gone so far as to boast that eleven Scottish Earls quarter the arms of Cummyng on their shields. The truth of this claim my knowledge of heraldry is too defective either positively to assert or deny; yet she whose character my pen can so faintly delineate, had that which ennobles more

" Than all the blood of all the Howards;"

namely, a mind so radiant, that it is seldom found inhabiting a human form.

" Mrs. Fordyce and a brother were all the offspring their parents left, father died during their infancy; and, unfortunately, Mrs. Cummyng before her daughter had attained her tenth year. The father had been well educated: but with fine sense he wanted common sense; his pursuits were scientific, and though pleasurable to himself, they were little profitable to his family; consequently, at his death, his widow was left with very scanty means to support herself and to educate them. She indeed was a superior kind of being, and highly gifted by nature : sound judgment, a cultivated understanding, an inflexible love of truth, and a proud spirit of independence, were her characteristics.

"Mrs. Fordyce has often been heard to say, that she never was taught, only allowed to learn: with tasks she was unacquainted; and information was given to her as a reward. In her mother's system of education there was no theory, all was practice. She was never praised; any attainment or acquirement was so managed as to be made its own reward. She possessed a strong sense of rectifude, and the happiest dispositions. The liberal hand of Nature berself dropped into her composition the fairy seeds of taste and fancy. It might indeed have been

said of her, that she was the life of frolic; yet with such simplicity of thought that she charmed others while she amused herself.

" In music, particularly singing, she excelled; and in the sister art, painting, if she were not a finished artist, her taste gave a glowing charm which rendered her works exquisitely interesting, and all her performances were chastely beautiful. In works of fancy and utility, few could equal her, from the flower which assumed its tints beneath the magic of her fingers, to the order of her family, and the elegant economy which always distinguished the arrangements of her household. Desirable, as were these qualities, they must be considered as nothing more than the draperies of Mrs. Fordyce's character: it was the chastened properties of her accomplished mind, her unobtrusive unaffected piety, her steadiness of principle, her correctness of thought, her charity, and generosity-it was those higher qualities of the soul, that secured to ber the reverence of the good, and endeared her from youth to an extreme old age to all who knew her." P. 3.

At the age of ten years she had the misfortune to lose her mother, but found that loss supplied, as far as it could be, in the care of a highly accomplished relative, who pursued, "with an undeviating strictness, the judicious plan of education which her mother had so successfully begun," and introduced her subsequently to that "elevated society in which it was her distinguished lot to move ever after."

"Where once introduced Miss Cummyng's virtues and talents scenred her a welcome; and at the death of her maternal relative, she was invited by the Countess of——to reside with her family while agreeable to both parties. 'I shall be a protection to your youth and inexperience,' said her Ladyship, 'and you will be an example for my daughters to imitate.' 'We soon agreed,' said the young lady: 'we understood each other, for our minds were in unison.'" P. 9.

A short and pleasing memoir is here inserted of her future husband Dr. James Fordyce, an eminent Scotch Divine, to whose piety and powers as a preacher and a writer, the world have long since done justice. The account that follows of the commencement of their attachment, of their first meeting and subsequent marriage, is pleasingly given, and will call up a good-humoured smile in the face of our readers. It is taken, in a great measure, from Mrs. Fordyce's private journal, and given in her own words.

"Mrs. Fordyce's acquaintance with the excellent man who afterwards became the guide of her life and the companion of her heart, originated at so early a period as her having been at La Motte's dancing-school, in Edinburgh, with one of his sisters. The Doctor was then minister at Alloa, rapidly advancing to that celebrity which he afterwards attained.

"When the two young ladies separated, they agreed to correspond. Mrs. Fordyce never professed much attachment to the young lady; she therefore attributed the desire for a correspondence to some presentiment or latent feeling, to which she could not give a name, that mysteriously led her on to it as the introductory step to her brother. As the family was distinguished for talent, the correspondence itself might have been a gratification: 'Good truth, no,' said Mrs. Fordyce, to one who made the observation, 'no: the first letter which I received was written in a fine Italian band; full strokes down, hair strokes up; prettily pointed, no blot, no scratch, no bad spelling (wonderful in that day for a lady): it was neatly folded, and nicely sealed too. It was negative all over; but I read my letter, and I admired my letter, and I liked my letter; so I answered it: and another, and another, and another came, and good truth [a favourite expression of Mrs. Fordyce], I had no more to think of them than that they did come, and that was all. Many letters are like many conversations, milk and water, leaving no relish. My correspondent was a pretty goody-twoshoe lassie: she never did any ill, and for any thing I knew, never did any good; but I owed her much nevertheless; to her I owed my knowledge of her brother. Years had elapsed, when I first was told that all my letters to her were, as soon as received, shown to her brother James; and some of my squibs happening to hit him, so disturbed his sobriety that he resolved, by hook or by crook, to take a flight and see, or endeavour to see a thing that was so full of fancy, or something to which he could not give a name. But about that time he had to watch a new flock, and to conciliate discontented spirits that little knew him; so the next thing to be done he did, took patience till a happier opportunity, attended by no infringement of duty, occurring, he addressed me by letter,' continued Mrs. Fordyce to a friend; ' and surely no belted earl or golden-spurred knight, in the genuine spirit of enterprize, ever more boldly and heroically contended for their liege ladies, than did my beloved Doctor for my favour. Thus commenced our correspondence; thus commenced our attachment, which never knew a chilling minute, never knew interruption nor diminution even till the last moment of his honoured, honourable life.

" 'So assiduous and indefatigable was he in his parochial duties, that our literary intercourse continued for near two years before we met; and romantic as it may appear to those who have no hearts, or to those who have cold hearts, and hearts that never beat as ours beat, few were ever more devotedly attached to each other. Our principles, tastes, sentiments, and opinions, were blended in that mysterious unison which may be felt, but which can never be described. Every successive letter endeared him, and raised him in my estimation. In my idea,

'Truths divine came mended from his pen.' His chasteness of expression, dignity of thought, purity of feeling, all bleuding, marked every line; and that natural eloquence which so distinguished his style, shone with a peculiar lustre, and gave a new charm to his words when heart was communicating with heart.'" P. 15.

We pass over the high mark of royal confidence conferred at this period on Miss Cummyng, to describe the first interview of the romantic lovers.

"A short time had clapsed after the royal offer was declined, and the domestic commotion it occasioned had subsided, when Dr. Fordyce announced his intention to avail himself of the often-appeated invitation of the Earl and Countess to visit ——.

vonrite study; and she cherished every circumstance of the orator's life in her memory till she acquired an habitual reve-

rence for his character.

"It was a singular and happy coincidence, and with secret delight, and blushing pleasure, that Miss Cummyng, on her first glance at Dr. Fordyce, discovered in him the living representation of the Roman Orator: every well-defined feature, the air of reflection, the lines of deep thought, the whole contour of countenance, and even the mole on the cheek (which all the busts of Cicero exhibit),

gave also the distinguishing mark to Dr. Fordyce's face.

"The Doctor arrived at ______, accompanied by his favourite brother, Sir William. Both were greeted with that warm welcome and frank hospitality which so eminently characterize the Scotch nobility and gentry. They were esteemed for their virtues, and admired for their respective talents: and as there happened to be assembled there at the time a number of scientific characters, that visit laid the foundation of friendships and attachments which the iron hand of Death could

only sever or dissolve.

" Miss Cummyng received bim with a graceful modesty: the delicate preference of a pure mind shone in her eyes at his approach, and a chastened encouragement soon informed the kindred mind, that she 'might be wooed, and not unsought be won.' He soon discovered that the innocent sprightliness of her conversation equalled the wit and spirit of her letters; and when, on a further intimacy with her, he found that the numerous graces of her highly improved mind all emanated from a fervent piety, it diffused a sauctity through his own feelings which in time reached the beauty of holiness." P. 23.

Years passed on, and several little traits of character are given, which place Miss Commyng in a pleasing light; but occasionally, as we have linted, at the expence of letting the world too much into the domestic concerns of the noble family in whose dwelling she was an inmate. If diaries, so minute as this of Mrs. Fordyce, are kept, during life, and undestroyed at the approach of death, most careful should the friends of the deceased be into whose hands such a record falls,

and what parts are suffered to be published.

We have said that years passed on yet Miss Cummyng was still plain Miss Cummyng, notwithstanding the remonstrances of her friends and the solicitations of the Doctor.

one morning, however, after breakfast the housekeeper at as was her daily custom, stood with her bill of fare, when Lady M. glancing her eye over it, drew her gold inkstand nearer, and having made the alterations and additions which she thought proper, ordered supper to be served in the grand saloon, to use the full service of plate, and the gold dessert-service, &c.

"'Have you a formal party to-night, that you make more than ordinary preparation?' asked Lady B. 'Kather so,' replied Lady M.; 'though not numerous, Mr. F. brings a few friends with him from the City, whom he desires may be properly received and entertained.' Must we dress for the Cits?' asked Lady A. 'They are all bachelors, I believe,' answered her sister; 'so I would advise all those who wish to exchange the snood for the fly cap of our day, and single blessedness for better and for worse, to

give all due honours to the guests. " During the day a Monsieur P***, a French hair-dresser, made his important appearance; and the ladies heads soon exhibited a formidable chevaux de frise of pins, and piles on piles of curls, which would startle the nerves of our modern dandies to approach. This important business being over, the duties of the toilet had to be considered. Lady B. was first dressed, and made her appearance in Lady M's, dressing-room, attired with a magnificence becoming her rank and age, and sparkling in all the family jewels; Lady M. in white satin and silver net, blazing in diamonds; Lady A. in the same colour and costume, and wearing her sister's finest pearls. Miss Cummyng, without a wish to vie with her illustrious friends in splendour, was yet desirous to appear as became their cherished honoured guest; and she therefore selected the pink brocade (which the reader may not have forgotten), ornamented with silver trim-mings, made by herself, and designed by her own exquisite taste,

"' You always dress becomingly, and with propsiety, Henricha, said Lady , and you look very well; but that pink gown has become so familiar to my eye, that I hope you will oblige me, and as

Lady M. and Lady A. are both in white let me see you dressed in the same colour

this evening.'

"Miss Cummyng blushed 'rosy red' in recoilecting that her white dress, with all its clastely beautiful appendages, had been presented to her by the Countess for that ceremony which was to make her Dr. Fordyce's for ever. The subject was debateable ground, and expostulation might lead her over the border; yet she hesitated, blushed, said something, she sacreely knew what, when Lady B. arose, kissed her cheek, and saying, in a voice which forbade appeal, 'You are very good: I knew you would oblige me,' quitted the room, and left her protegé to settle the matter with herself.

" The evening arrived, and the ladies assembled in the grand suite of drawing. rooms, which were brilliantly illuminated. Soon after they had descended, the rolling of carriages was heard driving round the court-yard; and in a few minutes more the groom of the chambers announced the three brothers of the mansion, and two gentlemen who were strangers, guests were each saluted with an appropriate compliment; and the whole party appeared to be entirely at their ease, except that Miss Cummyng felt a beating at her heart which she could neither define nor understand. She observed that the dress of her Cicero was as gay as the sober costume of a Scotch Kirk minister would admit: his habit was entirely new, and he wore light grey silk stockings, gold shoe, knee, and stock buckles; and his fullcurled wig was newly and becomingly arranged. A smile of chastened pleasure irradiated his serene countenance, while an attempered joy shone in his fine expressive eye. Sir W. F. looked as he felt, delighted; A. looked arch. The ladies were on their feet, when the Doctor, calm and collected, approached Miss Cummyng, and said, ' Best beloved, my Henrietta, our wishes are sanctified; fear nothing! He took her hand; she grew very pale, trembled, and the tears started into her

"" Stater,' said Sir W., taking her other hand, and with gentle force raising her from her chair, 'all here unite to make you happy; and you are above affectation.' She was led to the chapel belonging to the mansion. It was lighted up and prepared for the solemn occasion. The mysteries of the day were at an end; the bride resumed herself; and every one knelt devoutly round the altar. The Dean of ****, who had been engaged to perform the ceremony; began, and continued to

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pronounce the words with impressive solemnity till the Doctor had to say, 'With my body I thee worship,' when he substituted the words, 'With my body I thee honour.' 'The Dean repeated 'worship;' the Doctor repeated 'honour.' Three times the Dean reiterated 'worship.' and as often the Doctor, in a voice which inspired awe, repeated 'honour.'

"The dignitary paused; a momentary red suffused his cheek: but he proceeded; and the ceremony was concluded." P. 43,

We ought to make an apology to our readers for intruding any thing of an unpleasant nature at such a moment as this; but what can Reviewers do, but take a book as they find it? Had there been any pause of which we could have availed ourselves before, we should certainly have done so; for what, after all, was this doughty altercation on the Doctor's part about? By length of time the word worship has lost its more general, and acquired a more limited acceptation: but in its more general acceptation of honouring the Doctor was ready to take it; only he scrupled at pronouncing the word. It is lamentable to meet with such an instance of weakness in so eminent a person; the Doctor had really nothing to give up, for he was willing to understand the word in the only meaning which the Church itself attaches to it: not so the officiating minister: he stood at the altar sworn to perform the service in the letter no less than in the spirit; and it was not only weak, but deserving of a still stronger term of reprehension, to wound, for a mere verbal scruple, the conscience of another. It may be well to say a few words more on this subject. Wherever there is a set form of divine service established for the use of a whole nation, to alter its phraseology with every passing change of language isclearly inexpedient, and could answer no good end. The alterations required must ever be few, for a set Liturgy, like an established version of the Scriptures, becomes by its daily use a preserver of the language in 5 D

which it is written; and yet these few could not be made but at the expence of much trouble and some danger. For ourselves, indeed, we feel no small pleasure in occasionally meeting with an antiquated word : it carries us back to the time of our forefathers; it throws an air of antiquity over our venerable Liturgy, and shews that it is not the mere upstart of the day; that we are still using the very same words, even to the very letter and sound, that came from the lips of a Cranmer or a Ridley. Hence we can with a safe conscience use " prevent" in the old sense of going before, " let" in that of hindering, " indifferently" in that of impartially, and even "worship" itself in that of honouring, in which sense alone it was originally employed, in the form of solemnization of matrimony.

We beg pardon of our readers for this digression, and now return to our amiable heroine, and her venerable consort. The comforts of their subsequent years are thus briefly summed up. " They had elegant retirement, rural quiet, friendship, books, progressive virtue, approving heaven." Still with all these home-delights they did not confine themselves exclusively to their own fire-side, but occasionally indulged in different excursions in their own country, and on the Continent. On one of these occasions they visited a convent of Carthusian monks.

"It was situated under the brow of a hill*. One of the monks conducted the gentleman to his cell, and shewed him his little garden, from whence there was a delightful prospect of the country below: the declivities of the rugged mountain were covered with trees down to the bottom; in the blue outline of the horizon there was a long range of distant hills; and the country lying between was a vast plain richly cultivated, with a bold river winding through it as far as the eye could follow. The brothers expressed the high-

est admiration at the magnificent prospect, and protested to the Carthusian, that they never should be weary of beholding such natural beauties.

" Gentlemen,' said the poor recluse, this may be very fine to you; but it is insipid to me, who have no enjoyment of it. Let me not be mistaken. I want not to return to the pleasures of the world: I am a serious man; but out of society the mind stagnates, and becomes indifferent to every thing, and whatever the faculties may be, they lose their vigour, and grow useless. I have a disposition to be dulighted with all the works of art and ingenuity, and am naturally fond of every study. Sometimes I wander upon this mountain, and gather plants, of which there is a great variety both scarce and curious: I wish to understand them, and know their uses, but having no books to instruct me, and no person at hand to shew them to, I throw them away again. I work at mechanics, and have all the implements proper for turning; but having nobody of the like mind, I neglect what I have made, and grow sick of my amusement. I love reading, but I have no books, nor am I allowed any but a few polemical works of the schoolmen, which give me little information, and have long since wearied out my attention. I find my reason forsaking me at times, and know I shall soon lose it entirely. It is the same with most of my brethren, who rarely preserve their faculties to sixty years of age." P. 48.

" The conversation of the poor Carthusian had thrown Dr. Fordyce into a fit of meditative silence; to awaken him from which, Sir William asked his opinion of monastic institutions in general. 'My dear brother,' he replied, 'that life which is not useful, or some way profitable to the good of mankind, can never be approved by, nor be acceptable to Gon. A certain number of men devoting themselves to educate youth would be laudable, and confer a benefit on the busy classes of society; but to conceive that the perfection of religion consists of withdrawing themselves from the world, in becoming useless, and wasting life in gloomy abstinence, severe penances, and superstitious observances, is an insult to the Deity; and to imagine whole legions of the indolent and ignorant swarming about the streets chaunting bad Latin; can either be good, or do good, is a satire on the human intellect," P. 51.

We need not remark on the justice of value of these sentiments.

REMEMBERS

^{*} This was taken in writing by Mrs.

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Another excursion was to the Highlands of Scotland.

" And here, continues her Biographer, Mrs. Fordyce's imaginative talent had a fine scope in the bold scenery and awful magnificence of nature which almost every where met her admiring gaze. Mrs. Fordyce used to dwell with peculiar pleasure on her visit to Inverara Castle, the Duke of Argyle's seat. Their reception, entertainment, &c., was all ducal; and the gloomy grandeur of the Castle, its superb decorations, its woods, waters, gardens, all on a grand scale, gave a sublimity and awe to the sentiment which the coup d' wil inspired. In one of her wanderings, in a secluded glen, many miles from any other human habitation, she heard an old Highland woman, as she sat at the door of her shealing, chaunting, with unthinking glee, some of the most affectingly beautiful of Ossian's poems in their original Erse," P. 52.

We pass over the detailed scene of domestic calamity that follows: it is too private for disclosure; and is distressingly painful in the narration.

A few more extracts, with an original Letter or two of Mrs. Fordyce, and an anecdote pleasingly told in Mrs. Fordyce's words, will complete our notice of this little volume.

This last will be read with interest, as it relates to Captain Parry, and shews how early his predilection turned to the sea, and gave promise of that enterprising spirit which has so eminently distinguished his advanced years.

"Mrs. Fordyce was particularly intimate with the late Doctor Parry and his family; and used to relate, with conscious and visible delight, an anecdote of the present enterprising navigator, Capt. Parry, (whom Heaven preserve!). When a child, he had accompanied some of the females of his family in a morning visit: and to amuse him, she ordered a servant to take him a rocking-horse which she happened to have. The boy continued very quiet, and fearing he might be at some mischief, they took a peep at him; when, instead of the rocking-horse, he was

mounted across a terrestrial globe which stood in the room, and turning it round and round with all his little might. ' You rogue,' said Mrs. Fordyce, 'what are you doing? that is not a horse.' 'No,' replied he; 'but papa says it is a world; and here it goes: and I will go round and round till I come to the end of it. ' But you may go round and round, and still go round, and never come to the end of it, because it has no end.' The boy was mute for an instant, then hollaing out, ' I'm off again, then ; and if it has no end, I'll go as far as I can.' ' If that boy lives,' said Mrs. Fordyce, in the true spirit of her knowledge in physiognomy, and as it would seem in prophecy, 'he will be a sailor and a navigator, and come to great honour; for the spirit of investigation shines in him already.' " P. 79.

Her opinion on the Catholic question is well and pointedly given.

" ' I do not altogether speak from myself,' she would say: ' but I am well informed, and therefore convinced, that if a Roman Catholic is true to his religion, he must transfer the more important half of his allegiance to a foreign potentate (the Pope). Hence may be inferred, that he should not have the same rights and privileges as Protestant subjects, who yield an entire and perfect allegiance to their sovereign. Let them once, under the security and sanction of law, get into power, and they will soon teach us the difference between an establishment and a precarious toleration. Let them gain that point, and it will be their turn to grant, and ours to ask: and we shall petition in vain; for they never yet granted toleration to any secf on earth, where they had power. We do not persecute them; we only aim at not letting them persecute us. Persecution is a hard thing; Protestants have felt it; the Church of England has felt it; and we have short memories if we have forgotten what it is.3 " P. 87.

A Letter or two and we have done. The first conveyed an invitation to a friend to come, herself and family, and make her honse their own; it does credit to the kindness of her heart, and is written in a light and pleasing style.

" TO MRS. H-

5 D 2

[&]quot; I am sure my dear friend, there must exist some sympathy between us.

^{*} Hut, or cottage.

You dislike to say farewell; now I still more dislike the ceremony of taking farewell: to me, the word conjures up all the remnant of a long life. I read your letter, more than once I read it, and laying it down, I cast my lack-lustre eyes around; all was still and solitary; my rooms were full yet empty to me. My thoughts went down stairs: worse and worse: there all was dull and dark; and though commodious and comfortable, to me were nothing. So up stairs came my thoughts again.

" Some one, you may remember whom, says, 'Solitude is a fine thing; but then it is a fine thing to have nobody to say to, that solitude is a fine thing.' Now, my dear, I know one who has a mind that my mind could communicate with; who has a heart that my heart could confide in; one that widowhood has left no home but what the purse can purchase; and rent, and taxes, and meat, and the moles-ters must all be paid. Now I have a large house, with only the shred of myself perched at the top of it; and for all I can hear or see, there may be a legion of imps at the bottom of it; and as I do not wish the last state of the house to be worse than the first,' and as I love your blood, and also the honoured name you did bear-come with your rose-bud; and while the hostess and her guests continue agreeable to each other, I will cherish you till death us do part. I am as frugal as I am frank, and frank as I am frugal. I do not drink Spanish wines, nor keep a luxnrious table; but a roast and something else, a clean cloth, a silver fork, a good bed, and not a bad library. You will prevent waste, and I shall have something to spare. My mornings are always my own; the evenings, when you are not better engaged, you will spend with me, and tell me all you've heard, and all you've seen, and sometimes what you read. You have intelligence that will revive my memory; and my old stories will tell you of days before you were born. Your R. Sola will have room enough to practice quadrilles; a piano-forte to play on; and books with that in them which will guide her on earth, and lead her to heaven. Your young Templar shall be my knight; so tell him, a damsel of 87 impatiently expects his homage. Now, my dear, God bless you: if you will say farewell, you love the ceremonial of separation better than I do. I could say a great deal more, and shall write again when I hear from

you.
"4 I am, your affectionate friend,
p. 95.
"4 H, FORDYCE,"

A second communicates the intelligence of the death of Mrs Piozzi,

" TO MRS. H---

"' Had my wishes been my servants, you would have made your appearance here this morning; as you do not, I write, for I must do something.

" I have this moment heard that a very old acquaintance of mine has left the world—another knock at the door of memory. Her death, it is supposed, was hastened by her having fallen out of bed. She bruised her leg, a mortification ensued, and she is gathered to her fathers; for I hear that her remains are to be carried into Wales. She was, take her all in all, a strange composition of strange materials; what Pope calls 'at best a contradiction still.' She erred in judgment much; and brought on her character the imputation of ingratitude, when she published to the world the failings and infirmities of our dictionary Colossus. We sometimes find a speck in the brilliant, a spot in the Sun, and the human mind while on earth may catch some particles of dust in so dirty a planet. I knew him well, and liked him well. He corresponded with my Doctor; and when I deserved a treat, I read his letters. Do you remember his sarcastic strictures on Mrs. Thrale's marriage with Mr. Piozzi? 'Madame Piozzi,' said the cynic, 'was the wife of an honest, good compounder of hops and malt. She had then the reasonable use of her mother tongue; but no sooner was he defunct, than she became enamoured of foreign dignities; wedded a Milanese piper, and travelled over the Appennines to the tune of his box of whistles. On her return she set up a feminine manufactory for weaving conversations superfine. These tabbies pronounce the destinies of their own sex " like sybils, and become the haters of mankind because men liked them not. Nay, the whimsical ladies were stockings of sky-blue; not having a leg amongst them to stand upon, to catch an eye, without the novelty of colouring.' Do not let me mislead you; he did not tell me that the lines were his own, but he

[&]quot;• Learned women—women full of vain pretensions, with more learning than good sense; creatures not of Nature's making, They are not men, and they are not women; they are troublesome nothings which the world could do mightily well without,"

p. 99.

gave one of his reluctant smiles when they were imputed to him.

"' Last year, this departed bas blen gave a ball, and led down the dance to shew the featliness of ninety. Vive labagatelle!

" Your affectionate

The last to a young lady on the eve of her marriage is too valuable to be characterized by any one excellence, and reminds us of one or two of the remarks made in Dean Balguy's lately published advice on the same occasion, to which we ealled the attention of our readers in a former Number.

" TO R.

"' Pray, my dear, smile on my sheet of shreds and patches, which comes to you hoping, wishing, praying. I am just now in my altitudes, but will lower myself to the things of the earth, and the things that are going to be on the earth. I like to quote from Cicero; he said, 'a man would have no pleasure in all the beauties of the universe, not even in heaven itself, unless he had a partner to whom he might communicate his joy.' Now your young divine must be of Cicero's opinion, for among all the composed pleasures, the serene satisfactions of a clergyman's life, he feels an incompleteness without a helpmate. And, R.,

R.,
I have known, my dear,
How blest to have a helpmate here,
Earth's rugged steps to make more even,

Earth's rugged steps to make more ever And guide the willing soul to heaven.

"'Gnard your thoughts well. Juvenal teaches us, that a wicked thought stains the mind with guilt, and exposes the offender to the punishment of Heaven, though it never ripens into action.

"I look forward to your day with pleasures, for pleasure, and to give pleasure, when the day comes it shall be honoured. Marriage is a holy festivity. Our gracious Redeemer hallowed it with his blessed presence, to testify his approbation of the divine institution.

"Let me warn you—the warning will moderate too high expectations—marriage will strip love of its fancies and finery, and if friendship and esteem do not supply its place, there is an end to matrimonial happiness. I hope you have forgotten that part of popishness that might lead you to expect infallibility in man; if you do, you will find it a bitter delusion.

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"" Always act steadily, and upon principle; but be sure you draw the line between that and the obstinacy self-will. The one will give your husband confidence in your conduct; the others would wear out his affection and leave your heart desolate.

" Let your pleasures and amusements be chiefly within yourselves, and at home; those of intellect rather than of sense. Do not run about to unmeaning routs and public places; too often the next run is running into debt; and the next to that is running away altogether—where, and to whom, I leave you to guess.

that my house has been a blessing to you; and I pray for you to be a blessing to the man who I hope will serve God as my Doctor served him—in spirit and in truth.

46 4 Home should be a woman's dearest, choicest retreat: there her genius, her faucy, her taste will shine; there the good wife will shine, and her shine will gladden her husband, and enlighten all around her. What are called heroic virtues fall to the lot of few women to exercise; but the domestic virtues, the Christian duties, the gentle charities, with the small courtesies of every-day life, these are all practised within the circle of Home. As a clergyman's wife, you will have much responsibility, and much to do. Your good example will conduce to the noral conduct of his flock, and give a fine testimony to his doctrine.

"' My fingers are weary. Ann, the rnatic, is making terrible work I see.—I have not done.

"" May the Rose he has chosen live long, and flourish in his bosom! and when years shall have faded its bloom and withered its freshness, may her good properties, like the flower whose name she bears, still survive the flights of time, and prove useful by never-dying virtues!

" Two subjects, most momentous, I must not forget; devotion and charity. That day is safe, that night is serene, should the world itself sink into ruins, in which our first and our last thoughts have been with God. Through a long life of almost 89 years, I never, no, never

"The hand of Death was lifted up—it fell! The letter was never finished." P. 125.

MONTHLY REGISTER.

From the Report of the Liverpool District Committee for the Year 1822.

Or the nature and origin of the Society FOR PROMOTING CHRISTIAN KNOWLEDGE, a summary and comprehensive account has been given in the several Reports of the Liverpool District Committee, which have already been presented to the public. It will therein be seen that the object of this venerable Institution is the diffusion of Christianity throughout the world; and that the means which it employs for the accomplishment of this benevolent purpose are, the religious edu-cation of youth; the dispersion of the Holy Scriptures, the Book of Cammon Prayer, together with many other pious and well selected Books and Tracts on all the leading points of Faith and Practice; and the establishment and support of Religious Missions in Foreign Countries. These constitute the chief and most important branches of the Society's Designs, in the furtherance of which it has, during a period of one hundred and twenty years and upwards, been zealously, and, under the Divine blessing, successfully employed,

But notwithstanding all that has been already done, the general operations of the Society have been progressively en-

larged, and its expenditure considerably increased; so that there is still great need of further assistance and support, The sources from which the Society has hitherto been enabled to carry on its important and extensive designs arise, from the annual and voluntary subscriptions of its members, and from the Legacies and occasional Donations of many pious and charitable benefactors. And it is to maintain, or rather to multiply those sources, which supply to the Society the means of its beneficence, that District Committees have been formed in almost all parts of the Kingdom. It is the especial province of these Committees to invite those, within their respective Districts, who have the ability to become subscribing members of the Society; and thus, by adding to the number of its supporters, to augment its Funds, and extend its usefulness.

The Liverpool District Committee, therefore, cannot but indulge the hope that their humble endeavours to assist in the prosecution of the several objects proposed by the Parent Society, have not been wholly void of success. Of this the subjoined account of the Books and Tracts which have, hitherto, been issued from their Depository at the Blue-Coat Hospital, will, they presume, be admitted as a satisfactory proof.

Summary Account of Books issued from the Liverpool Depository.

To the second of the second proved	Bibles.	Testa- ments.	Prayer Books.	School Books and Tracts.	Cards.	Total
From the opening of the Depository in May 1816, to the 31st. December 1821.	1366	1029	5998	35,941	43,934	68,268
From the 1st Jan. 1822, to 31st) Dec. 1822, inclusive	397	443	1574	10,781	25,009	38,204
During the months of January, February, and March, in the pre- sent year, 1823	252	337	687	4,671	5,048	10,895
Total number of Books, &c. dis- persed since the establishment of the District Committee	2015	1809	8159	51,393	73,991	137,367

Such has been the great and extensive demand for the Society's Publications throughout the District; to satisfy which, the Funds of the Committee have been nearly exhausted; that without some additional pecuniary aid, they will have to lament their inability to supply, to their full extent, the future wants of the public.

In comparing the issue of Books during the last year with that of the year 1821 which preceded it, there appears to be an increase in the number distributed in 1822, of 33 Bibles, 212 Testaments, 884 Prayer Books; of other Books, Tracts, &c. 2105, and of Cards 16,507. And here the Committee would greatly fail in their duty, did they not avail themselves of the opportunity again afforded them, to express their grateful acknowledgments to the Board in London, for the kind and ready attention which they have uniformly paid to their applications for the Society's Publications; by which the exertions of the Committee, to promote the benevolent designs of the Parent Institution, have been rendered much more efficient than they could otherwise have been under the very limited means which they at present possess; the disbursements of the year having greatly exceeded its receipts.

To extend the benefit of religious instruction among the children of the poor, has long been a leading object with the Society; and no efforts, on the part of the Committee, have been wanting to fulfil

this its kind intention.

The number of Children at this time receiving the benefit of a Christian Education, in the principles of the Established Church, amount in the whole to five thousand two hundred and twenty eight. Of the happy effects which such a course of instruction is calculated to produce on the minds and manners of the rising generation, the most sanguine hopes may be entertained.

During the last year there have been given by the Committee, agreeably to a Resolution passed some time ago, 59 Bibles, and the like number of Prayer-Books, to 47 Boys and 12 Girls educated in the Blue Coat Hospital, who, by their exemplary conduct had merited the approbation of the Governors.

The Committee cannot well close this Report without observing, that the many and urgent applications which are, almost daily, made at the Depository, for the Book of Common Prayer, evidently show that a firm and growing attachment to the Established Church and Worship pre-

valls, in no small degree, among those who occupy the humbler stations of life. For of this most excellent Companion to the Bible, and faithful Interpreter of the Scriptures, not less than eight thousand one hundred and fifty-nine copies have been dispersed throughout the Town and Neighbourhood of Liverpool, during the short period which has elapsed since the establishment of the District Committee.

Such are the striking and substantial proofs exhibited in the foregoing Statements of the progress and efficiency of the Society's labours in the cause of Religion and Virtne. The Committee, therefore, confidently hope that a lively interest will thereby be excited in its favour, and that it will not be suffered to languish, or decay for want of due encouragement and support, Indeed, it is hardly possible to conceive how any friend of the Established Religion of his Country, who is a sin-cere lover of God and of Mankind, can hesitate, for a moment, whether such an Institution be worthy of his attention or not? Or whether it is not a duty peenliarly incumbent upon him to assist and support it to the utmost of his ability? And now that an opportunity is given to the opulent inhabitants of this populous District fairly to appreciate its merits, the Committee cannot but feel assured that their wonted liberality will be readily extended to this truly CHRISTIAN CHARITY, the salutary effects of which on the lower orders of the Community, and on Society at large, have long been felt and gratefully acknowledged both at home and abroad...

From the Report of the Isle of Wight District Committee.

Issued	Bibles 53
	Common Prayers 135
	Testaments 77
	Tracts

Schools wholly or in part supplied with Books,

Boys and Girls549

The Parochial Libraries established at Carisbrook, Whippingham, and Chale, are found very beneficial. In consequence of the great demand many volumes have been added to the Whippingham and Chale Libraries.

G. RICHARDS.

From the Report of the Basingstoke District Committee,

A statement of the number of Books

issued at reduced prices from the respective Depôts of the Committee in the year ending at Midsummer, 1823.

	From Basingstoke Depôt.	Alton,	Total.
Bibles			
Prayer Books	506	413	919
Psalters		113	230
Tracts	457	134	591
		-	-
	1378	895	2173

Rev. John Bannister Rev. C. H. White Secretaries for the Deanery of Alton.
Mr. Marshall, Treasurer; Alton.
Rev. James Blatch
Rev. John Harwood Secretaries for the Deanery of Basingstoke.

Rev. John Orde)
Mr. A. Caston, Treasurer; Basingstoke.

From the Horncastle District Committee.

"The number of Books and Tracts that have been issued from the Depot, up to the date of last Report, November, 1821.

	ibles. 193 69	Testaments. 145 62	Psalters. 377 34	Prayer Boo 522 178	oks. Bo	and Books. 651 347	Tracts. 17,154 1,510
			411	700	Total.	998 19,042 2,200	18,664
"A Library Switter						21,242	not a

C. N. L'Oste, Secretary.

ECCLESIASTICAL PREFERMENTS.

- Adamson, J. J. C. to the parochial chapelry of St. Leonard's, Padiham, Lancashire.
- Cave, W. A. B.A. of Brasenose college, Oxford, to the perpetual curacy of Flixton, near Manchester.
- Cox, C. H. M.A. and student of Christ Church, Oxford, to the vicarage of St. Mary Magdalen. Patrons, THE DEAN AND CHAPTER OF THAT SOCKETY.
- Dibdin, T. F. to the ministry of the New church, Wyndham-place, Mary-le-bone.
- Elwin, R. F. to be domestic chaplain to the Earl of Albemarle.
- Fisher, G. to be Succentor in Salisbury Cathedral. Patron, THE BISHOP.

- Forster, T. M.A. chaplain of New college and Christ church, Oxford, to the mastership of Taunton college school. Patron, THE REV. THE WARDEN OF NEW COLLEGE.
- Freeman, R. D. to the living of Ardnageehy, in the diocese of Cork.
- Gatenby, J. incumbent of Newton-upon-Ouse, to the vicarage of Overton, near York.
- Gedge, J. M.A. to the vicarage of Humberstone. Patron, Lond Carmington.
- Gleed, —, of St. John's college, Oxford; to the augmented curacy of Northmoor, in that county. Patrons, the Presi-DENT AND FELLOWS OF THAT SOCIETY.

Hanbury, J. M.A. chaplain of Christ church, Oxford, to be vicar choral in Hereford cathedral. Patrons, THE DEAN AND CHAPTER.

Handcock, J. to the living of Tashinny

Longford, Ireland.

Hawkins, —, fellow of Oriel college, Oxford, to the vicarage of St. Mary, the Virgin, in that city. Patrons, THE PROVOST AND FELLOWS OF THAT SOCIETY.

Hobart, Hon. and Rev. Henry, D.D. Dean of Windsor, Registrar of the Order of the Garter, Dean of Wolverhampton, Rector of Hassley, Oxfordshire, and Vicar of Knockton, Lincolnshire, to the vicarage of Fulmer, Bucks, Patrons, THE DEAN AND CHAPTER OF WINDSOR.

Holland, T. E. M. M.A. late of Baliol college, Oxford, to the vicarage of Stoke Bliss, Herefordshire. Patron, THE

LORD CHANCELLOR.

Hood, R. to the dignity of dean of the Cathedral Church of Kilmacduagh, alias Duagh, or St. Coleman.

Hordern, J. B.A. to the perpetual curacy

of Shaw. Huntley, J. W. B.A. of St. John's college, Cambridge, to the vicarage of Clanfield, Oxfordshire. Patron, Lond Can-

NIMGTON.

Jones, J. M.A. chaplain of Christ Church,
Oxford, to the perpetual curacy of
St. Thomas, in that city. Patrons,
THE DEAN AND CHAPTER OF THAT SO-

Lefanu, T. P. to the rectory of Abingdon, in the diocese of Emly, Ireland.

Lefroy, B. B.A. to the rectory of Ashe, Hants. Leicester, R. to the vicarage of Hurling-

ton, Bedfordshire.

Lethbridge, C. H. to be chaplain to his Majesty's ship Isis.

Longley, C.T. M.A. Student of Christ Church, Oxford, to the augmented curacy of Cowley. Patrons, THE DEAN AND CHAPTER OF THAT SOCIETY.

Mavor, J. B.D. fellow of Lincoln college, Oxford, to the perpetual curacy of Forest Hill, Oxfordshire. Patrons, THE RECTOR AND FELLOWS OF THAT SOCIETY.

Morshead, E. M.A. rector of Calstrocke, Cornwall, and Hascombe, Surrey, to be domestic chaplain to the DUKE OF YORK.

M'Shane, J. to the living of Dunmanway, Ireland.

Patteson, F. to be preacher of Hall's Sacramental Lecture at Norwich, for the year ensuing.

Payne, S. to the living of Ardagh, in the diocese of Cloyne.

St. Laurence, R. to the living of Miross, Ireland.

St. Laurence, Archdeacon, to the living of Ballivinny, Ireland.

REMEMBRANCER, No. 60.

Sealy, M. of Broughton, to be domestic chaplain to the Right Hon. LORD BAYNING.

Smyth, E. to the rectory of Stowmarries Thorold, E. to the rectory of Hougham

cum Marston.

Trench, C. Le Poer, to the rectories and vicarages of Dunleare, Capocke, Disert, Moylare, Monastervoys, and Dromcare, in the county of Louth, Ireland.

Trevor, W. M.4. to the rectory of East Dereham, Norfolk. Patron, F. H. WOLLASTON, Esq. of South-weald, Essex.

Vernon, W. V. M.A. prebendary of North New-bold, to be canon residentiary in York Cathedral. Patron, THE ARCH-BISHOP.

Warren, J. M.A. fellow of Jesus college, Cambridge, and rector of Caldecote, in Huntingdonshire, to be chancellor of the diocese of Bangor. Patron, The Load Bishop.

Wilkins, G. M.A. vicar of St. Mary's, Nottingham, to the probondal stall of Normanton, in the Collegiate church of Southwell. Patron, THE ARCHBISHOP OF YORK.

Wrangham, Archdeacon, to be prebendary of Ampleford, in York Cathedral.

Patron, THE ARCHDEACON.

UNIVERSITY OF OXFORD.

Degrees conferred, Oct. 30.

Doctor in Divinity.-W. Knatchbull, All Souls' college, grand compounder.

BACHELOR IN DIVINITY.—P. Elmsley, St. Alban hall, grand compounder.

R. Coulthard, Queen's college,

Bachelons of Arts—J. Thomson, Lincoln college; I. Williams, Jesus college; R. Berners, Magdalen college; T. Shepherd, Christ church; and J. B. Cobham, Oriel college.

November 7.

Doctor in Divinity.—P. Elmsley, St.

Alban hall, grand compounder.

MASTERS OF ARTS.—J. Verc, Corpus Christi college, grand compounder; C. Forward, Wadham college; H. J. B. Nicholson, Magdalen hall; W. Ponsford, Trinity college; J. W. Lockwood, Christ church; D. G. Davis, Pembrok ollege; H. T. Tucker, St. John's college; and E. C. Ogle, Merton college.

BACHELORS OF ARTS.—R. Shuckburgh, Trinity college; T. J. Wyld, Christ church; R. Townley, Brasenose college; and R. T. Tyler, University college,

November 14.

Masters of Arts.—H. Bellairs, St. Mary hall, grand compounder; J. Swire University college, grand compounder; W. W. Peete, Wadham college, P. 5 E Wilson, Trinity college; J. Clayton, Pembroke college; and S. Hammond, University college.

BACHELORS OF ARTS.—E. W. Wakeman, Wadham college; J. Wilson, St. of St. David's, at his Palace, Abergwilly. Mary hall; E. L. Badely, Brasenose col-

November 21.

BACHELORS OF ARTS .- J. Burchell, Pembroke college; R. Claiborne, St. Mary hall; Hon. H. T. L. Corry, Christ church; C. W. Eyre, Brasenose college; and E. F. Carrington, Queen's college.

November 3.

G. P. Stopford, B.A. of Christ church, was elected Fellow of All Souls' college.

November 6.

Mr. Thompson, Scholar of Lincoln college, was elected Fellow of that Society.

November 8.

The Rev. William Kay, M.A. Chap-lain of Magdalen and New colleges, was elected Fellow of Lincoln college.

November 12.

The Rev. Wyndbam Knatchbull, D.D. Fellow of All Souls' college, was unani-mously elected Archbishop Laud's Pro-fessor of Arabic, by the Nominators appointed by the Founder of this Lecture, in the place of the late Dr. Winstanley.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Oct. 30.

HON. MASTER OF ARTS.-Hon. C. Ashburnham, Trinity college.
BACHELOR IN CIVIL LAW .-- A. J. Suck-

ling, Pembroke hall.

BACHELOR OF ARTS .- E. C. Judge, Trinity college.

November 15.

BACHELORS IN CIVIL LAW .- W. W. Burdon, Emanuel college; and R. S. Dixon, Trinity hall.

November 3.

The Lord Bishop of Ely has nominated Charles Jenyns, Esq. M.A. of St. John's college, to a Fellowship of that Society.

November 4.

The Rev. J. Lamb, B.D. Master of Corpus Christi college, was elected Vice-Chancellor of the University for the year

T. Theobald, Esq. one of the Junior Fellows of Cains college, was elected a Senior Fellow of that Society.

November 16.

The Rev. R. Haggitt, M.A. and the Rev. J. Cape, M.A. Junior Fellows of Clare hall, were elected Middle Fellows of that Society.

The subject of the Chancellor's English Prize Poem for the present year is Athens.

ORDINATIONS.

Oct. 12.

At a general Ordination, by the Bishop

DEACONS .- H. Vincent, J. Lewis, and H. L. Davies.

PRIESTS.—T. K. W. Harries, G. Enock, W. W. Harries, T. Thomas, W. Herbert, J. Herbert, E. Harries, D. E. Morgan, D. Griffiths, J. Jenkins, J. Evans, E. Evans, and S. Brigstocke.

Nov. 2.

The meritorious candidates to whom premiums were awarded, were D. E. Morgan, for the best Welsh Reading, and Henry Vincent, for the best general Examination.

By the LORD BISHOP OF ELY, at Ely.

DEACONS,-W. Owen, and J. B. Lewis, St. Alban's hall, Oxford; H. V. Elliot, and H. S. Templeton, Trinity college, S. Fennel, Queen's college, A. Veasey, St. Peter's college, and E. Gould, Christ college, Cambridge.

PRIESTS .- E. L. Stuart, Exeter college, Oxford; F. Calvert, Jesus college, C. H. Townsend, Trinity hall, and H. J. Wharton, Emanuel college, Cambridge.

MISCELLANEOUS INTELLIGENCE.

BRISTOL.

Married .- At St. Paul's, Bristol, by the rev. Mr. Bullock, the rev. H. Richards, B.A. of Exeter college, Oxford, to Caroline, youngest daughter of the late rev. J. Daubeny, rector of Stratton, Gloucestershire.

The rev. E. Phillips, of Bristol, to Miss

Allen, of Frome.

CORNWALL.

Married .- At Lawkitton, the rev. R. Battiscombe, B.A. of Merton college, Oxford, and of Windsor, Berks, to Ann, eldest daughter of the rev. C. Marshall, rector of Lawhitton.

CUMBERLAND.

Died .- At Cockermouth, aged 59, the rev. T. Wallas.

DERBYSHIRE.

Married.—The rev. J. Smedley, to Miss Eliza Holmes, of Derby.

At Heanor, the rev. W. Herbert, of Rhiwbeen, Cardiganshire, to Jane Anne, eldest daughter of Mr. Whinfield, of Gateshead, Durham.

DEVONSHIRE.

Died .- At Sidmouth, the rev. James Bernard, rector of Combflorey, Somercet-

ESSEX.

Died .- On Tuesday last, at Colchester, the rev. B. Wainwright, M.A. of East Bergholt, Suffolk.

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GLOUCESTERSHIRE

Died .- Aged 63, the rev. W. Morgan, rector of Fretherne.

HAMPSHIRE.

Died.—Aged 71, the rev. J. Selwyn, rector of Ludgershall and of Coulston, Hants, master of Wigston's Hospital, Leicester, and succentor of Salisbury Cathedral.

Died.—At Shipton, aged 65, the rev. J. F. Allen, B.D. formerly a fellow of University college, Oxford, rector of Headbourne Worthy, in the county of Hants, and vicar of Overton, Yorkshire. The rectory of Headbourne is in the gift of the master and fellows of the above Society.

KENT.

Died.—At Hastings, the rev. E. Cartwright, D.D. F.R.S. of Hollendon House, in his 61st year; prebendary of Lincoln; rector of Goadby, by Marwood, Leicestershire; rector of South Searls, Nottinghamshire, and perpetual curate of Brampton, Derbyshire.

LINCOLNSHIRE.

Married.—The rev. B. Beridge, of Algarkirk, to Betina Mary Elizabeth, only daughter of the rev. W. Chaplin, of Thorpe Hall, Lincolnshire.

MIDDLESEX.

Married.—The rev. D. C. Lewis, vicar of Ruislep, to Miss Julia Pitt, youngest daughter of the late W. Pitt, esq. of Sheet-street, Windsor. Died.—At Ealing, in the 68th year of

Died.—At Ealing, in the 68th year of his age, the rev. T. Warry, B.D. lecturer of that place, vicar of Glasbury, in the counties of Brecon and Radnor, and formerly fellow of Wadham college, Oxford.

SOMERSETSHIRE

Married.—At Frome, the rev. G. Ireland, curate of Foxearth, Essex, to Miss Rossiter, only surviving daughter of the late W. Rossiter, esq.
Died.—The rev. C. Mordaunt, rector

Died.—The rev. C. Mordaunt, rector of Badgeworth.

SUSSEX.

Married.—At Brighton church, the rev. E. R. Butcher, D.C.L. of University college, Oxford, and minister of the Chapel Royal, Brighton, to Miss Caroline Jackson.

WARWICKSHIRE.

Died.—The rev. T. Cox, rector of Baginton and Hasely, and vicar of Leek Wootton.

WILTSHIRE.

Died.-At East Knoyle, the rev. J. Helvar.

At Calne, the rev. G. M'Kenzie, curate of that place.

YORKSHIRE.

Married.—At Howden, the rev. R. Spofforth, M.A. vicar of Howden, to Mrs. Clarke, widow of the late W. Clarke, esq. Knedlington House.

At Knaresborough, the rev. W. Levett, M.A. rector of Carleton in Craven, and late student of Christ Church, Oxford, to Susan, second daughter of the late J. Sheepshanks, eso.

Sheepshanks, esq.
At Scarborough, the rev. C. Almond, of the Scotch Episcopal Chapel, to Christian Georgiana, eldest daughter of the late T. Smith, esq. of the Inner Temple, London.

The rev. J. Preston, of Mixenden, to Miss Ann Appleyard, of Shaw Booth, near Halifax.

Died.—At York, the rev. G. D. Kelly, canon residentiary of the cathedral church, prebendary of Ampleford, and of the collegiate church of Southwell, Notts.

At his house in Sheffield, the rev. T. Younge, B.A. formerly of Peter House, Cambridge.

WALES.

Married.—At Gothenburgh, the rev. M. Morgan, of Tyn-y-garth, Cardiganshire, to Fanny, eldest daughter of J. Normen, esq. late of St. James's-street, London.

The rev. W. Vernon, rector of Hanbury, to Emily, eldest daughter of the late J. H. Foley, esq. of the Ridgeway, noar Narberth, Pembrokeshire.

Died.—At an advanced age, the rev. R. Jones, M.A. vicar of Llanrhaidr, near Oswestry, and formerly of Jesus college, Oxford.

SCOTLAND.

Died.—At Glasgow, the rev. A. Jamieson, of the Scotch Episcopal chapel.

IRELAND.

Died.—The rev. W. Cullen, R.C. dean of the diocese of Kildare and Leighlin, and for upwards of fifty years rector of the parish of Leighlinbridge.

At Wexford, the venerable Archdeacon Elgee, rector of Wexford.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Approach of the latter Days; in Four Dissertations on the following Subjects:—The Sword or War, Pestilence, Famine, and Antichrist. Reprinted from a Work published in 1713. 8vo. 7s.

On the Supreme Divinity of Jesus Christ: Coete:nal and Coequal with Deity. By the Rev. R. Boucher, Rector of Bright-Waltham, Berks. 8vo. 1s. 6d.

Devotional Exercises, consisting of Reflections and Prayers, for the Use of young Persons. To which is added, a Treatise on the Lord's Supper. By a Lady. 12mo. 3s. 6d.

Popery; or the Mysteries of Babylon exposed; in a Series of Lecturea delivered at Somerset, by the Rev. J. S. Sergrove, LL.B. Rector, &c. 8vo. 10s. 6d.

LL.B. Rector, &c. 8vo. 10s. 6d.
Morning Communings with God, or
Devotional Meditations for every Day of
the Year. Translated from the German
of C. C. Sturm. By W. Johnstone, A.M.
2 Vols. Royal 12no. 16s.

A Charge, delivered at the Primary Triennial Visitation of the Province of Munster, in the Year 1823, by Richard, Archbishop of Cashel. 8vo. 2s. 6d.

A Second Series of Sermons, Doctrinal and Practical, by the Rev. J. Aspinall, A.M. Curate of Rochdale. 8vo. 8s. Observations on the History and Doctrine of Christianity, and, as historically connected, on the Primeval Religion, on the Judaic and on the Heathen, &c. the latter intended as an Appendix to the Political and Military History of Greece. By Wm. Mitford, Esq. 9s.

Eighteen additional Sermons, intended to establish the inseparable Connection between the Doctrines and the Practice of Christianity. Dedicated to the Bishop of St. David's. By the Author of the former Volume. 12mo. 5s.

former Volume. 12mo. 5s.
A Sermon, preached in the Cathedral Church of Chester, before the Judges of Assize, on Sunday, August 24, 1823. By G. H. Law, D.D. F.R.S. & A.S. Lord Bishop of Chester. 4to. 1s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Rev. J. C. Franks's Hulsean Lectures for 1823; on the Apostolical Preaching and Vindication of Christianity to the Jews, Samaritans, and devout Gentiles, in continuation of his former Lectures, on the Evidences of Christianity, as stated in our Lord's Discourses. In an 890, volume.

A Tour through the Upper Provinces of Hindostan, comprising a period between the Years 1904 and 1814, with Remarks, and authentic Anecdotes: to which is added, A Guide up the River Ganges, from Calculta to Cawnpore, Futteh Ghur, Meeratt, &c. and a vocabulary. In an 8vo. Volume.

The third and fourth Volumes (which will complete the Work) of An Introduction to Entomology; or, Elements of the Natural History of Insects. By William Kirby, M.A. F.R. and L.S. and William Spence, Esq. F.L.S. Illustrated by Coloured Plates.

On the Nature and Treatment of the various Distortions to which the spine and the Bones of the Chest are subject: with an Inquiry into the Merits of the several Modes of Practice, that have been hitherto followed in the Treatment of these Dis-

eases. By John Shaw, Lecturer on Anatomy and Surgery. In 8vo. Also, Engravings, in folio, illustrative of the Work.

The Lives of the Dukes of Bavaria, Saxony, and Brunswick, Ancestors of the Kings of Great Britain, of the Guelphic Dynastry: with Portraits of the most Illustrious of these Princes, from Drawings made from Ancient Statues and Paintings, by the Old Masters. By Sir Andrew Halliday.

A Series of Original Views of the Collegiate and Parochial Churches of England. By Messrs. Neale and J. Le Keux: accompanied by Historical and Descriptive Accounts.

Memoirs of Samuel Pepys, Esq. Secretary to the Admiralty, during the Reigus of Charles the Secoud, and James the Second, and the intimate Friend of the celebrated John Evelyn: now first deciphered from the original MSS. written in Short Hand, and preserved in the Pepysian Library. In two 4to. Volumes.

Observations illustrative of the History and Treatment of Chronic Debility; the prolific source of Indigestion, Spasmodic Diseases, and various Nervous Affections. By William Shearman, M.D.

POLITICAL RETROSPECT.

In the absence of subjects more strictly political, we feel peculiar pleasure in being able to present our readers with the following interesting extracts from an American journal:

Bishop Hobart.—We learn with regret that the state of Bishop Hobart's health is such as to render it necessary for him to take a sea voyage. He leaves this city in the Packet for Liverpool on the 24th. The alsence of this distinguished prelate will be severely felt by the church to which he belongs. Her mitre has never been worn by one who espoused her interests with more zeal, or laboured to promote them with more indefatigable industry. The purity of his private character, and the gentlemanly affability of his manners, unite with his official station in securing to him many friends, al-

though the ardour of his controversial writings, and his decidedly Episcopal partialities, have occasionally raised him not a few enemies. We sincerely hope that his visit to Europe may be productive of its desired effect, in re-establishing his health and soon restoring him to the active duties of his diocese. We trust that he will be received in England and elsewhere, with that marked respect and high consideration to which he is so justly entitled, by his elevated station in the American Church, and by his exalted talents and

private worth.

Departure of the Right Rev. Bishop Hobart on a voyage for the recovery of his health .-Rarely has the departure of an individual from our shores for the old world, been attended with circumstances of a more interesting nature than those connected with the embarkation on board the packet ship Meteor, on Wednesday, of the Right Rev. Bishop Hobart. His acknowledged talents, exalted character, benevolence of heart, and amiable manners, have justly gained for him the respect, affection, and confidence of the community at large; while these emotions were peculiarly apparent in the members of the particular religious community in which, for many years, he has been so extensively and usefully engaged in the pious labours of the ministry, over which he has presided so honourably to himself, and so much to its advantage; and whose interests he has, on all occasions and under all circumstances, so faithfully and zealously guarded.

As was, therefore, to be expected, a general solicitude upon the subject has been manifested, ever since it was known that his declining health had rendered necessary a

determination to visit Europe.

At the appointed hour, the wharf from which the steam boat was to take the passengers on board the packet, was thronged with a large number of our most respectable citizens, who had come to take leave of this distinguished prelate. The clergy, generally, who were among the number, including all the Episcopal clergy of the city who were not prevented from attending, and several laymen, accompanied him, in the boat, to the ship; where, having partaken of refreshments provided by the polite attention of Captain Gardiner, they bid their friend and father a heartfelt farewell, commending him to the protection of the Eternal God who alone spreadeth out the heavens, and ruleth the raging of the sea. Many blessings and prayers follow him. May they be favourably answered in his perfect restoration to health, his happy return to his family, his church, and his friends, and the renewal, and long continuance of his faithful, pious labours!

Seldom has an individual gone abroad under more favourable circumstances for extensive observation, and for a generally

useful and interesting tour.

On taking leave of the Bishop, the Rev. Dr. Harris, the President of Columbia college, in the name of the clergy present, handed him a letter, which contained the following sentiments.

"To the Rt. Rev. John H. Hobart, D.D. Steam Boat Nautilus, Sept. 24, 1823. Right Rev. and Dear Sir.

The Subscribers, clergymen of your diocese, in accompanying you to the ship to bid you farewell on your departure for Europe, are called upon by the feelings excited by the occasion to express to you, in this way, the emotions of respect and affection with which they part from you. Our warmest prayers are offered to the Father of Mercies, through the merits of our Saviour Jesus Christ, that He will be pleased to have you in his holy keeping-to conduct you in safety to the haven where you would be-to defend you from all dangers to which you may be exposed-to restore you to health-and again to bless your diocese with your wonted, active, zealous, and faithful labours.

We pray for the Church over which you preside, and for ourselves, and all who shall be associated with us in the management of its concerns, that we may have grace to preserve it from declining from that degree of unity, prosperity and purity, to which your administration has, through the Divine blessing, been so largely instrumental in raising it; and we beg to assure you that our exertions shall not be wanting to this effect: but, as in your presence, so also in your absence, we shall deem it our happiness to be coworkers with you in building up the Kingdom

of the Redeemer.

Our prayers, also, Right Rev. Sir, shalf not be wanting in behalf of your family, that they may be preserved in health and safety, and again, and long, enjoy the bless-

ing of your union with them.

Finally, Right Rev. Father, farewell! The Lord of heaven and earth bless you and keep you, and favourably regard the prayers we offer that we may meet you again, long to enjoy the blessings of your counsels in our labours in the church on earth; and that we may be united with you in the everlasting services of the church in heaven.

> We are, Right Rev. Sir, With great respect, Your affectionate sons in the gospel." [Here follow the signatures.]

Bishop Hobart is since arrived, and is at present in this country; and we may be permitted to add, that every testimony of esteem and regard offered to him by his own countrymen, has been abundantly confirmed by a personal knowledge of his character. His presence in this country at this moment is peculiarly seasonable, as it affords an opportunity to the members of our own Church of acquainting themselves more fully and intimately with the constitution of that in the United States of America, and of the feelings and habits of her Clergy; and to the Bishop himself of setting in their true light certain exertions which are at present making in this country, for procuring assistance towards establishing local and district seminaries in two of the American Dioceses—exertions at once inexpedient, as it would appear, in themselves, and unauthorized by the American Church as a body.

We subjoin the following extract from a Note which the Bishop has p utforth on the occasion:

Note relative to the Agency of the Protestant Episcopal Church, in the United States of America, in certain applications in behalf of Local Institutions of that Church, to the Bishops, Clergy, and Laity of the Church of England.

The Undersigned deems it due to the Protestant Episcopul Church, in the United States of America, to make known, that this Church has not by any act of the General Convention of her Bishops and the representatives of her Clergy and Laity, the only organ through which that authority can be conveyed, authorized an appeal in her behalf to the parent Church in Great Britain, for whom she cherishes the most profound vemeration, and to whom she gratefully ac-knowledges that she is "indebted under God, for her first foundation, and for a long continuance of nursing care and protection, and from whom she has not departed " in any essential point of doctrine, discipline or worship, or further than local circumstances require "." He is especially persuaded that the great body of her Bishops, her Clergy and Laity, would not sanction such an appeal from a particular diocese or district in favour of any local institution, for whatever purpose established. within his knowledge, that this sanction has in some recent cases been solicited and refused.

While many Episcopalians in the United States are opposed, for weighty considerations, to an application to any Foreign source for aid to their Church, others, not few in number, doubt, to say the least, the propriety and expediency of such a measure, but the Undersigned is fully satisfied that if a public appeal of this description were deemed proper and expedient, all would unite in the opinion, that it should be made in favour of the General Tirological Senthary which has been established by the authority of the Church, for the purpose of educating a pious, learned, and orthodox ministry.

This Seminary is governed by a Board of Trustees, consisting of the Bishops of the Church, and of Clergymen and Laymen chosen by the General Convention. The constitution of the Seminary makes provision for the establishment, in due time, of branch schools under its superintending control, in those parts of the Union where the exigencies of the Church may demand this arrangement; and thus obviously renders unnecessary and inexpedient, the organization of independent diocesan institutions. The power to establish these Branch Schools is vested not in any individual Bishop or Diocesan Convention, but more properly in the General Convention of the Church, and in the Board of Trustees of the Seminary; and an attempt to depart from this wise arrangement, on the part of any particular Bishop or Diocese, would tend to subvert the order and the unity of the Church, and ought obviously to be discountenanced by all its friends.

The instruction of the General Theological Seminary is conducted and its discipline immediately administered by six Professors in the distinct departments of Hebrew and Greek Literature, Biblical Criticism, Systematic Divinity, the Evidences of Chris-tianity, Ecclesiastical History, with the Ministry, Polity, and Ritual of the Church, and Pulpit Eloquence and Pastoral Theology. The students daily attend the professors; and the above course of instruction comprises a period of three years. It is designed, as soon as funds are furnished for the purpose, to establish Scholarships, on which pious young men designed for holy orders, who are destitute of pecuniary means, will be placed, in order to receive the benefit of the Institution. It must be obvious that immense advantages would result to the American Church if the funds of this Seminary were adequate to the accomplishment of its pious and beneficent designs.

Under these circumstances, it was a subject of deep and general regret to learn, by an unexpected communication to the Bishops, that a determination was formed to establish a Theological School in the diocese of Ohio, and that a voyage was contemplated to England, with a view to apply to the Church in that country for contributions to effect this object, and for Missionary purposes in that diocese.

It would be as far as possible from the intention of the venerable writer of the above, (for none holds the Church of England in greater veneration, or has been uniformly more studious to avoid all departure from her in any essential point of doctrine, discipline, or worship, or further than local circumstances require), to discountenance those friendly communications which have already taken place between the individual Clergy and members, and the societies and functionaries of the two Churches; or to discourage any unsolicited expression of benevolent consideration on the part of the members of the Church of England to

Preface to the American Liturgy.

the Church in America. The principle stated by him, it is conceived, applies only to those public and authorized solicitations on the part of the Church in America, which would be peculiarly liable in various respects to misconstruction.

The Undersigned indulges the hope, that the necessity which, from particular circumstances, seems to exist, of preventing erroneous impressions relative to the agency of the American Episcopal Church, in applications in behalf of local institutions, will be admitted as his apology for the communication.

JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church, in the State of New York.

London, Nov. 13, 1823.

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Since the publication of the above note, a Postscript has been added, which points out more fully the advantages of a general theological Seminary and shews the strong feeling of the American Church as a body in

The undersigned, with a view to more full information on the subject of this Note, dated the 13th instant, relative to certain applications in behalf of local institutions of the Protestant Episcopal Church in the United States of America, to the Bishops, Clergy, and Laity of the Church of England, finds it necessary to state the following additional particulars:—The Bishops of the American Episcopal Church are ten in number: there are documents in the possession of the undersigned, which prove that three of these, besides the presiding Bishop, whose letter is contained in the former Note, lisapproves of the plan to which it refers: that one, who, before he had become acquainted with the objects of the contemplated voyage to England, wrote a letter in approbation of it, afterwards recalled that approbation, and particularly deprecated the establishment of a local seminary in the State of Ohio: that another, though concurring in some of the views of the plan, evidently doubted the expediency of visiting England in prosecution of it: that, from another, no expression of opinion took place; and that one Bishop alone of the ten, without reference to the diocese of Ohio, expressed his approbation of it. He is persuaded that the great body of the Clergy and Laity would sustain the Bishops in these sentiments, which certainly must be founded on an intimate knowledge and consideration of the true interests of their Church, and of the best plan of extending and perpetuating the truths of salvation which it proclaims, and cannot be attributed to any indifference to the situation of the Episcopalians in the State of Ohio *.

Any picture which may be drawn of the Episcopal or clerical labours, or of the spiritual wants of that diocese, may be applied, in its highest colouring, to those of many others in the United States, and it may be added, of large districts in the British provinces of Upper and Lower Canada. The General Theological School and the General Missionary Society are established for the relief of these wants, as it respects the United States, by rearing Clergymen, and sending Missionaries, where Diocesan Missionary Societies do not make adequate provision; and contributions from abroad, in favour of local institutions for the same purposes, would tend to damp the zeal and exertions, which, under exist-ing circumstances, ought to be bestowed on the great national institutions of the Church. which are yet in their infancy; and would in many other respects have an injurious

operation on her interests.

It is proper also to observe more distinctly than is done in the former Note, that at one period a Diocesan Theological Seminary existed in the State of New-York, and aGeneral Theological Seminary at New-Haven; that under a change of circumstances, and with a view to unity of operations, a proposition for uniting the two seminaries under a proper organization was submitted in October, 1821, by the undersigned to the convention of the Clergy and Laity in his diocese-that the following month of November, at a General Convention of the Bishops, Clergy and Laity of the whole Church, especially convened for the purpose, this union, in the spirit of compromise and conciliation, and with the cordial co-operation of the undersigned, was effected, and a constitution for the government of the Seminary adopted, which removed many objections to the organization of the former Seminary, and which was gene-rally acceptable—that this event was hailed. by all the friends of the Church as constituting an happy era in its history-and that, since that period, the undersigned, as was his duty, in common with the great body of his brethren, and of the Clergy and Laity, has been the consistent advocate of an insti tution, which, if properly supported, will be adequate to providing a clergy for every part of the church, and which renders unnecessary and inexpedient diocesan establishments.

The following is the Resolution of the House of Bishops, passed in May last, referred to in the former Note.

** Resolved, that this House entertains a gratifying sense of the fidelity with which the Trustees and the Faculty of the General Theological Seminary have executed the trust committed to them, and respectively

all the candidates for orders in which, excepting one, are now students at the General Seminary. It is not known that in Ohio there are more than two or three candidates for orders; nor is it believed the number will ever be more considerable than to constitute a very small class.

Objections are made to the inconvenience of the distance of the State of Ohio from New-York, the seat of the General Theological Seminary. But other States are equally remote, particularly South Carolina;

fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it, of the members of our Church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the Clergy and of the Laity, as a means of increase to the number of well qualified ministers of the Gospel in this Church.

a Resolved, further, as the opinion of this House, that the General Theological Seminary, having been established by the whole body of this Church, in General Convention, seems peculiarly to demand the concurrent solicitudes and exertions to be concentered on it. of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole Church, must be the most effectual means, under Providence, of perpetuating the unity of the Church in the bond of peace."

The following are also extracts from a Report of the Committee of the House of Clerical and Lay Deputies of the same Convention on the Theological Seminary.

"With respect to the mode of education pursued in the Seminary, your Committee refer the House, with great satisfaction, to the able and luminous report of the Faculty, embodied in the Report of the Trustees to the Convention. The course pursued is, in the opinion of yourCommittee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning.

"Your Committee cannot but contemplate with pleasure, the delightful prospect of having a General Seminary, whither, like the temple at Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and the south will give up, and the east and the west will

not keep back."

The following document has also been received:

" At a Meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America, held at the residence of the Right Rev. Bishop White, in the city of Philadelphia, on the 1st day of October, in the year of our Lord 1823.

"It was stated to the Board that there has been announced the design of making an application in England for the raising of money to be applied to Missionary purpo-

ses, in the United States.

"Whereupon Resolved, As the opinion of this Board, that every expedient for the said object may have an unfavourable effect on the prospects of the Society which we represent; that it may excite other applications to the same sources, and that the effect of such measures will probably be, the lessening of the respectability of our Church in the estimation of our venerable mother Church of England; and as we believe will have that effect with our fellow citizens of the American Union.

"The opinion now expressed is not designed to discountenance the thankful acceptance of any pecuniary contributions which may be presented from a foreign country, either generally to the Society which we represent, or for the missionary exertions of any particular State."

The undersigned again begs leave to state that, in this communication, his object has been to discharge an act of duty to the Protestant Episcopal Church in the United States, by apprising its friends of its views, as far as they have been ascertained, of certain applications in Great Britain in behalf of diocesan institutions, and of the sense which it entertains of the paramount claims of its national establishments to benevolent consideration.

JOHN HENRY HOBART. London, Nov. 27, 1823.

NOTICE TO CORRESPONDENTS.

T. T. has been received, and is under consideration.

We thank " Amicus honestus" for his letter. The remarks of friends. are ever valuable.

M. H. L. has been received. If the Body, in whose name he writes, are really as much convinced, as he states, of the superiority of the doctrines and discipline of the Church of England, wherefore, we would venture to suggest, do they not, as a preliminary step and without delay, translate and adopt our Liturgy and Articles? In these, next to the Word of God, and as faithful expositors of that Word, that Body will find a safe guide. If our Correspondent, to whom we are under obligations for this and a former communication could once effect this, he might anticipate every possible success in his ulterior wishes.

ERRATA.

Insert "C" after the Sermon. p. 645. Omit "Bishop Butler's" before Hints to Medical Students, in the running title, p. 678.

